







Jumbo 1968, Volume 43

Tufts University  
Medford, Massachusetts

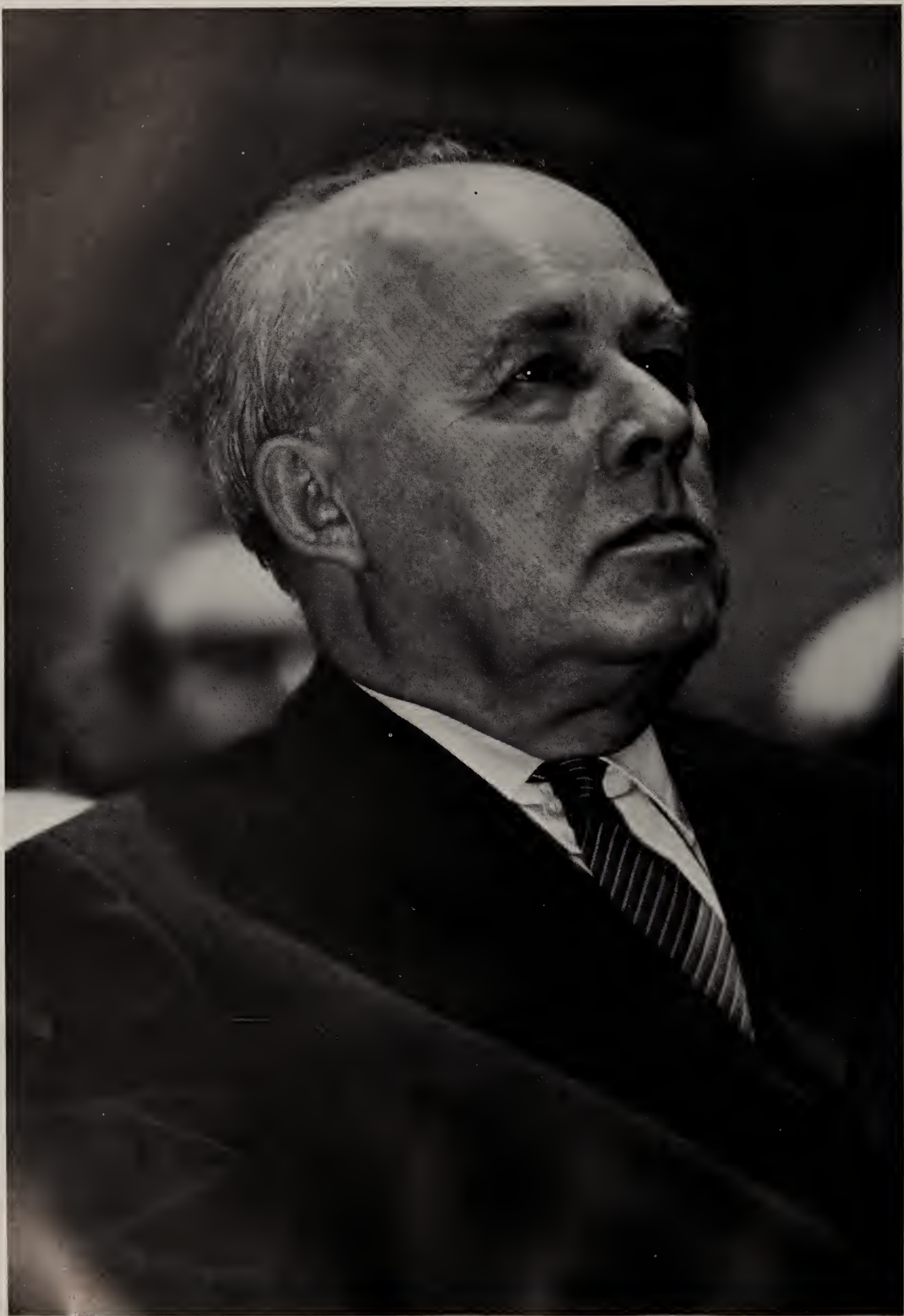
In six parts:  
Appreciation  
Dedication  
Views  
Viewpoints  
Seniors  
Ads











IN APPRECIATION



In 1938, a young teacher from Columbia University's College of Physicians and Surgeons came to Tufts. His teaching assignment for the following spring was the introductory course in zoology. In the spring of 1968 he taught that course for the last time. After thirty years of service—to his students, to the scientific community, and to Tufts—Dr. Russell Le Grand Carpenter is retiring. Rarely in the history of Tufts has a career of such dedication been seen in any man.

He is probably one of the better known teachers on the hill. But many of his accomplishments are unknown to most of the Tufts community. He is a well known and highly respected histologist whose publications stand milestones in our knowledge of the eye's structure. Not only has he taught courses in zoology, the history of biology, embryology, and histology during his career on the hill, but he is also on the staff of Harvard Medical School as a lecturer in ophthalmology. . Many of the superb photomicrographs on display in the biological exhibits of the Museum of Science in Boston are his. Yet he is the kind of man who is never too busy to answer a student's question or even show a group of grade-school children through the Barnum Museum.

A man of many facets, well read and fascinating to listen to, he is at his best in front of a class. He has that special gift for making his subject come alive and for explaining the most difficult of concepts. He is a demanding teacher, a man who expects only the maximum effort from his students. In class he displays a quick wit and a delightful sense of humor which can turn to acid sarcasm when he finds a student who is not giving his best. His classes are spiced with social commentary, whether it be a comment on the latest protest movement or an explanation of how girls can wear short skirts and still not freeze their legs.

The entire Tufts community will be diminished by his retirement this spring, but the students will suffer the greatest loss. For in an age when the average college science teacher is preoccupied with research, Dr. Carpenter stands as a monument—a scholar who has never forgotten that he is most of all a teacher.





# DEDICATION

## IT'S A MAD MAD MAD MAD WORLD

If education is seeking to give a sense of order to history and experience, it is possibly the only remaining hope for a world that is becoming more and more fragmented. Instead of dialogue between opposing factions in this country, there is name calling by the "doves" and stances of righteous indignation by the "hawks". During the period in which the U. N. has been calling for peace, there have been several major wars and a handful of skirmishes. Violence appears to be a watchword, rather than something to be avoided—a fact of life to be accepted and ignored rather than confronted and alleviated. A summer of riots only presages a greater conflict between classes and races. Congress is caught up in a world of bureaucracy and either can not or will not conceive of the reality of rats and poverty. The rat control bill was almost laughed into oblivion because the problem was not a reality to Congress. The Arab-Israeli conflict continues as a result of a total lack of communication and is an example in miniature of the communication problem that divides the entire world. Being an Israeli or an Egyptian, a Greek or a Turkish Cypriote, an Ibo or an Hausa, has completely vanquished the ideal of brotherhood. An individual has lost the option of being simply a man, he now must be a member of some particular and specific category; color, culture, country, class, ad nauseum.

Man's search for peace and progress can only be viewed as ironic. The irony of his search is revealed in the very language of the 20th Century: a language which demonstrates a competition in a futile atmosphere. It is a "space race," a "war on poverty," a "population explosion" and "peace corps". Such slogans reflect the existence of problems and the nature of the methods used to combat these problems: violent action. The problems, along with the catch phrases become meaningless after they are classified and result in inertia. Here is an example of how we have created formulae from abstract, meaningless and therefore useless overstructures. These slogans are useful because they offer a glimpse of what mass society means. Alienation, a favorite concept of today from the Beatles to Ginzburg, results from values embodied in such slogans. Everyone believes the slogans, but no one knows how to put them into action because they are not slogans which contain the means to an end, they are taken as an





President Johnson and Premier Kosygin at Glassboro, New Jersey, June 24, 1967. (UPI).

An Israeli Soldier guards a Jordanian Bridge (UPI)







A youth burns his draftcard at the Pentagon (UPI)

end in themselves. When someone tries to achieve the goals implied in the above catchphrases he discovers that these linguistic exercises do not contain the means to achieve the goals and hence he is alienated from the society which produces such meaningless terminology as a substitute for direct action. Our system is slow, and productive of waste and a new futility arising directly from a sense of alienation. Four astronauts died in the process of another human quest. Man must get off this earth soon or there won't be any room. Of course, he is liable to blow himself off the earth and this is the concern that we, "tomorrow's leaders," must reach some conclusions about. Tomorrow starts in June, 1968, right now. Peace, that elusive concept, doesn't seem to be a viable reality. It should be our concern to alter, to revitalize by organization, the fragmented reality that is peace. The question is, How? Are we to allow mass society and its penchant for violence to swallow us up? Is the history of the past four years, our peak learning years, going to make us totally cynical and oblivious, or shall we try to use our education to make sense and order from the chaos of present history?

If we can do this, then, perhaps we can deal with the world constructively. Education gives us the tools for thinking. Thought, if it is to benefit man must look outwards. It must search for patterns of order, patterns which are based on a concern for man and men. We must search



throughout the chaos for our common humanity. It is time, too, to analyze our social and political values. Perhaps it is time to extricate ourselves from an economy that feeds on war and the ever-present threat of war, real or imagined. In realigning our values and our moneys we must come to grips with Newark, with Vietnam, with that awakening enigma, Africa, with violence and with the manifestations of mass society.

Contribution and a commitment to humanity must be our basis for values. Our values must not arise from formulae or slogans, but from our educational experiences applied to the world. In thought that seeks man as an end lies hope. The "hippie" movement has organized its own values based on freedom. But, this freedom is freedom from rather than within society. As an extreme it reflects a possible norm but as an extreme it demonstrates a human failure. They have left, and admit that they survive only on our society. In the vacuum of non-communication, the "hippies" have failed to make their judgements on our values a meaningful contribution.

The Peace Corps, the occasional agreements and meetings between the U.S. and the U.S.S.R., advances in medical science, dialogue at the U.N. and its concomitant multitude of agencies which are employed in the fight against poverty, disease and starvation, are all points of hope that should be expanded. In such trends should we bring our knowledge to productive maturity.

A battlefield operation in Gia Binh, South Viet Nam (UPI)





"Let every man measure his efforts by his power and his sphere of action, and all he can do! Let him contribute money where he cannot act personally but let him act personally and in detail wherever it is practicable. Let us palliate where we cannot cure, comfort where we cannot relieve."

S.T. Coleridge — *A Lay Sermon*



Military Police, U.S. Marshalls and Peace demonstrators at the Pentagon, October 22, 1967 (UPI)





Secretary of Defense McNamara views protestors from the Pentagon, October 21, 1967 (UPI)



Red Guards in Shanghai, China (UPI)



Detroit, Michigan, July 23, 1967 (UPI)



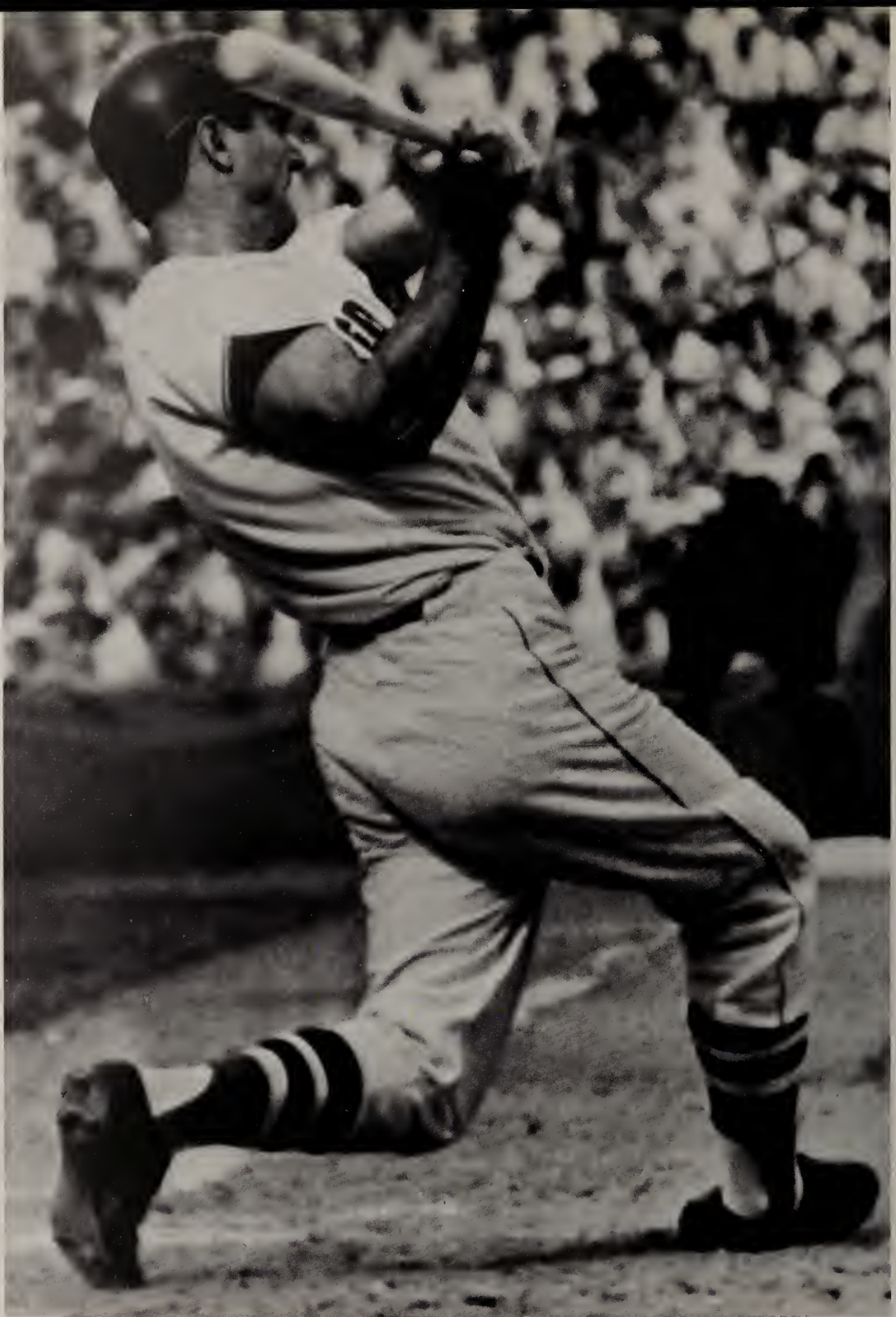




Newark, New Jersey, July 15, 1967 (UPI)







Carl Yastrzemski at Fenway Park during the 1967 World Series (UPI)





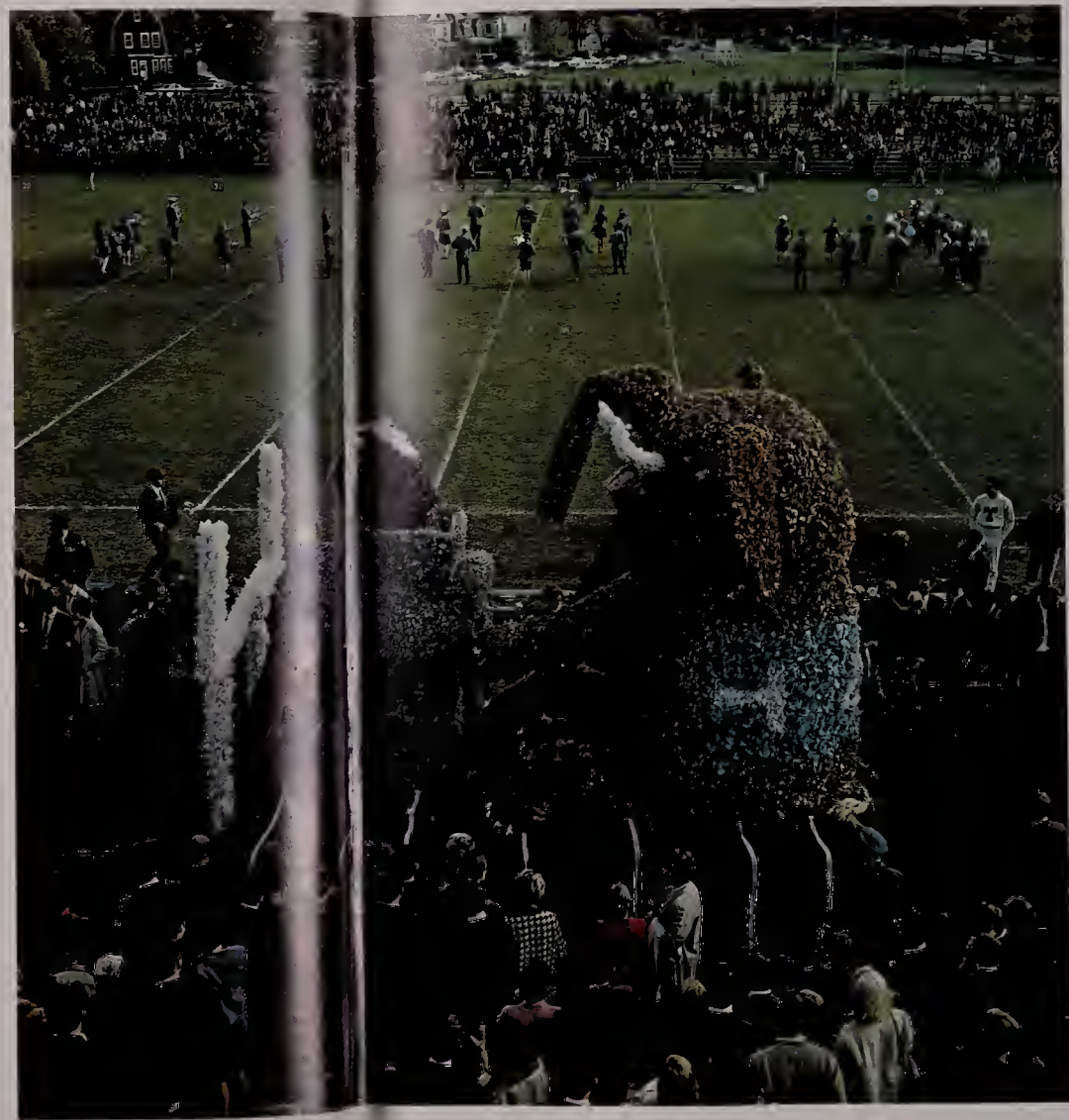
The Beatles: John Lennon, Ringo Starr, George Harrison, Paul McCartney (UPI)





The Blackout in Boston, November 9, 1965 (UPI)









VIEWS











THE BLIND MEN AND THE ELEPHANT  
by John Godfrey Saxe

It was six men of Indostan  
To learning much inclined,  
Who went to see the Elephant  
(Though all of them were blind),  
That each by observation  
Might satisfy his mind.

The First approached the Elephant,  
And happening to fall  
Against his broad and sturdy side,  
At once began to bawl:  
"God bless me! But the Elephant  
Is very like a wall!"

The Second, feeling the tusk,  
Cried, "Ho! What have we here  
So very round and smooth and sharp?  
To me is very clear  
This wonder of an elephant  
Is very like a spear!"

The Third, approaching the animal  
And, happening to take  
The squirming trunk within his hands  
Thus boldly up he spake:  
"I see," quoth he, "the Elephant  
Is very like a snake!"

The Fourth reached out an eager hand,  
And felt about the knee:  
"What most this wondrous beast is like  
Is very plain," quoth he:  
"'Tis clear enough the Elephant  
Is very like a tree!"

The Fifth who chanced to touch the ear,  
Said, "E'en the blindest man  
Can tell what this resembles most;  
Deny the fact who can  
This marvel of an Elephant  
Is very like a fan!"

The Sixth no sooner had begun  
About the beast to grope  
Than, seizing on the moving tail  
That fell within his scope  
"I see," quoth he, "the Elephant  
Is very like a rope!"

And so these men of Indostan  
Disputed loud and long,  
Each in his own opinion  
Exceeding stiff and strong.  
Though each was partly in the right,  
They all were in the wrong.







*You will do foolish things, but do  
them with enthusiasm.*

COLETTE













*That halfway happiness, complacency  
Is far from a dreamers fleeting ecstasy.*







JACK TESSMAN, Physics



ELLIOT SHAPIRA, Romance Languages







DOROTHEA CROOK, Psychology



CHARLES MESSER, Chemistry



WALTER SZUMOWSKI





*In loco parentis...*

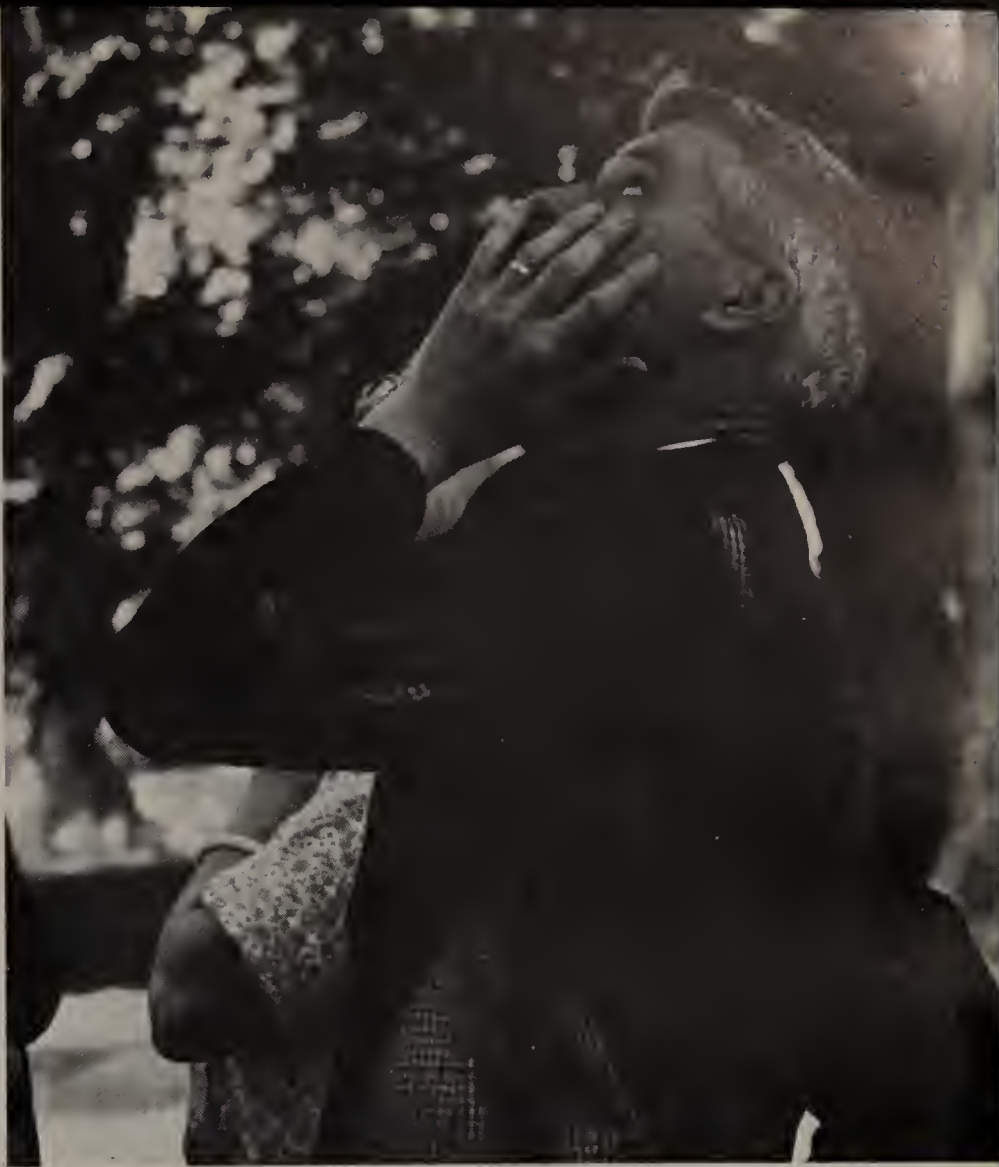


DEAN ALVIN SCHMIDT

LEONARD MEAD, Provost  
BERNARD HARLESTON, Psychology



DEAN ASHLEY CAMPBELL



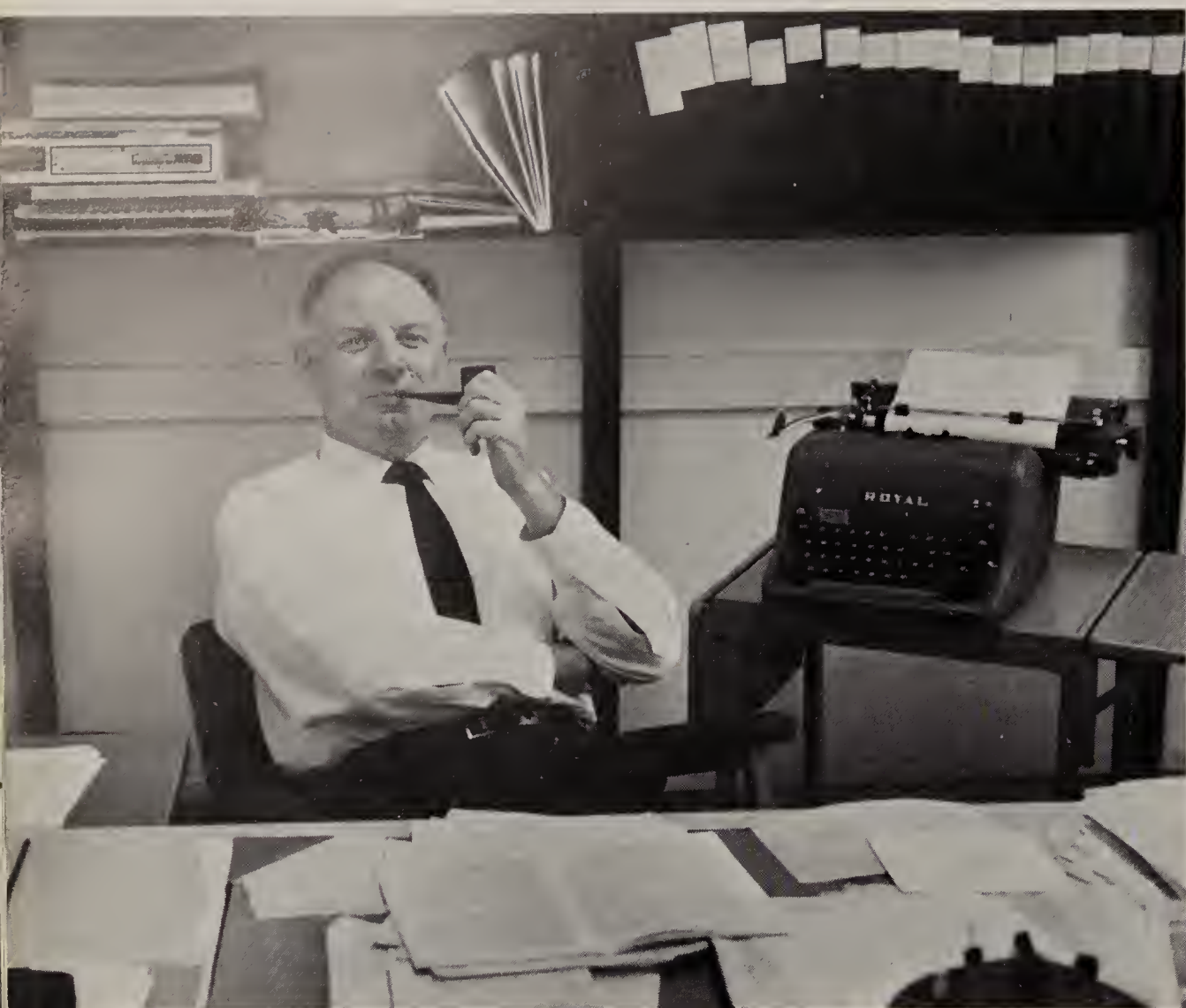
PRES. AND MRS. HALLOWELL, F. Tredinnick

DEAN BETTY BONE



LEONARD CARMICHAEL





WILLIAM WELLS, Dir. of Public Relations

DELOSS BLANCHARD, Dir. Univ. Counseling



FRANK TREDINNICK, V.P. for Development







DEAN JOHN PALMER



PAUL RICH, Public Relations

DONALD ABBOTT, Director of Publications







CDR. BOWEN LARKINS, ROTC



HUGO BEDAU, Philosophy  
DAVID ISLES, Mathematics

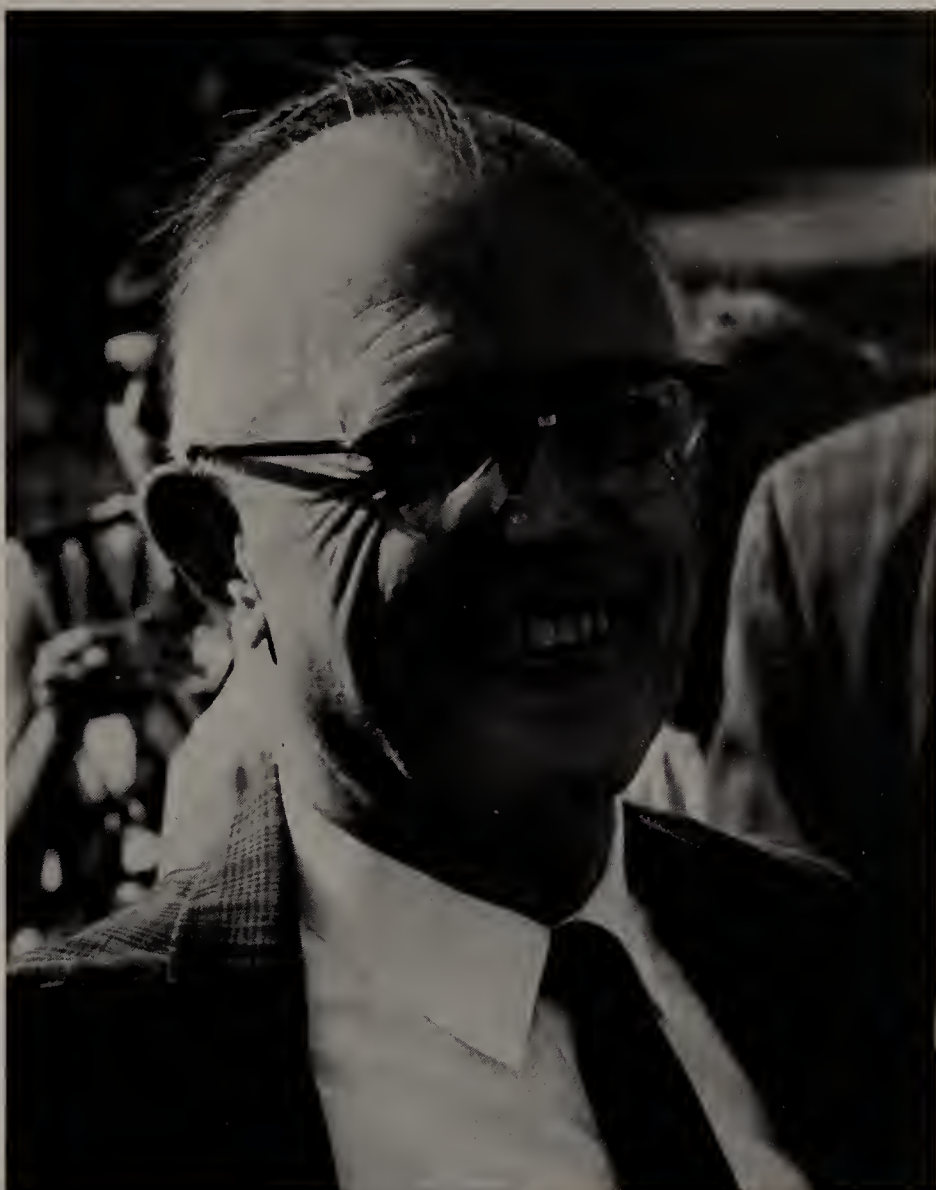


EUGENE ASHTON, Chaplain

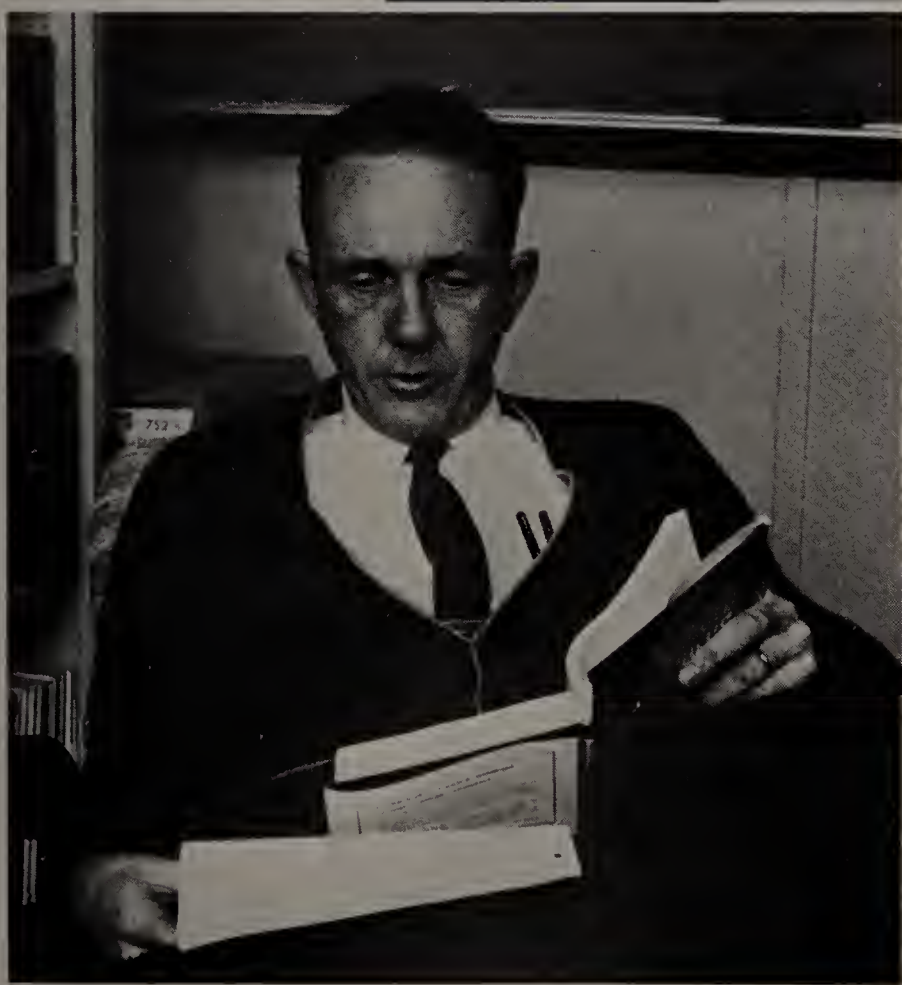


V. JOHNSON, Classics  
F. ABBOTT, History  
P. DOLEMAN, Chemistry

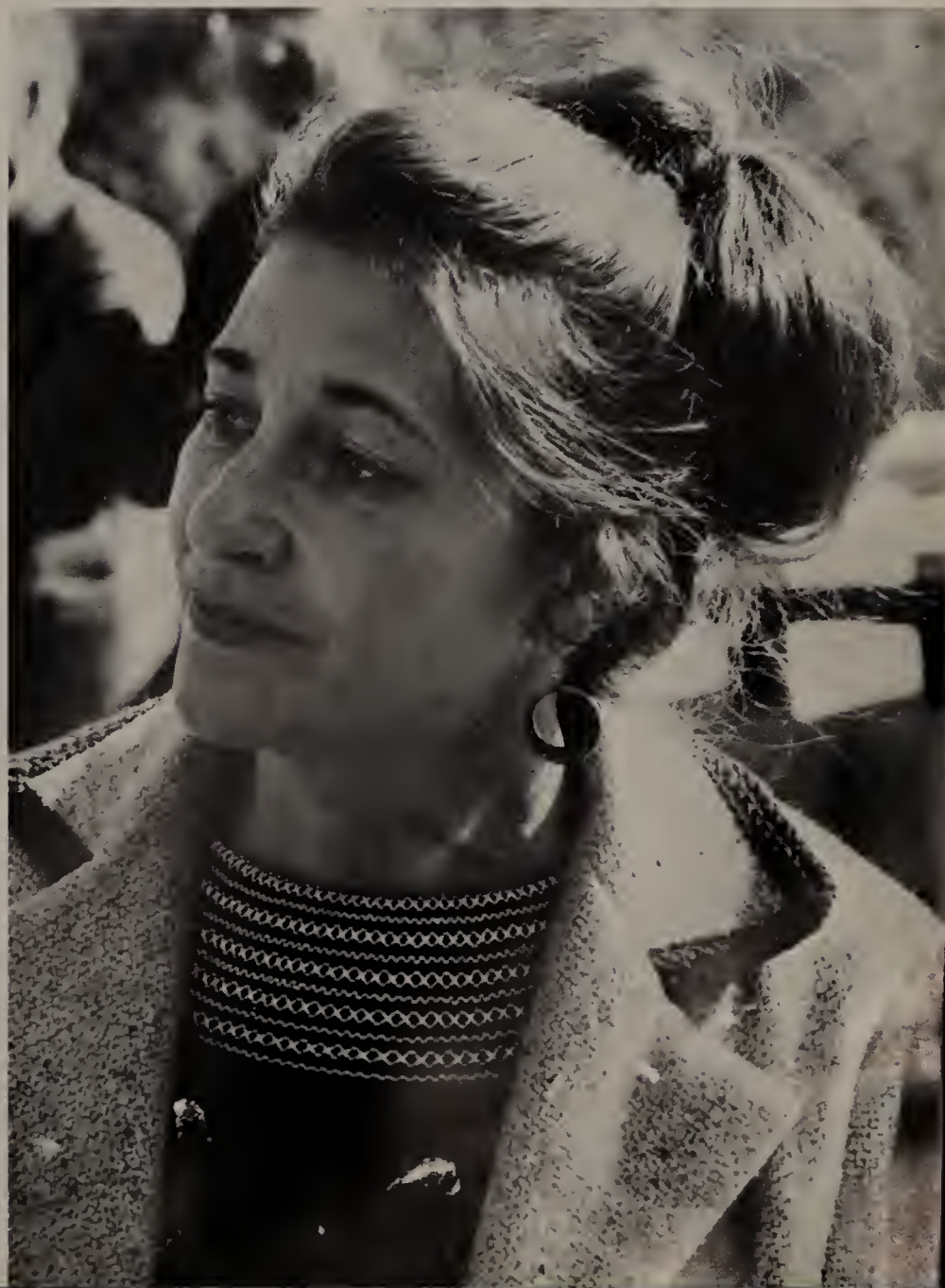




DAWSON FULTON, Mathematics



H. RONALD ROUSE, Mathematics



GEORGETTE PRADAL, French





RUDOLF STORCH, English



GREGORY WOOLF, Music



R. STORCH, J. PERRY,  
W. WINTERROWD, A. MORGAN,  
English

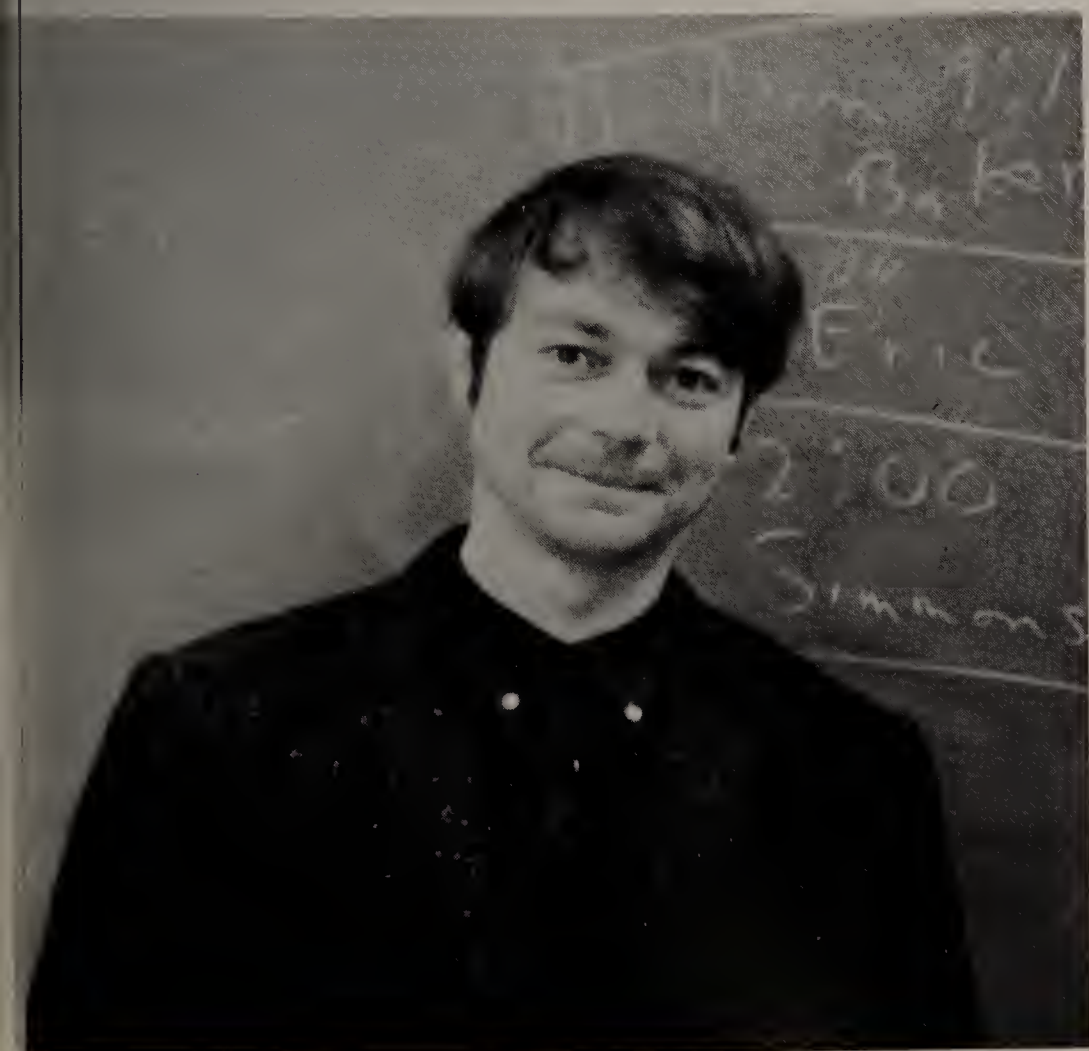




TREVOR MELIA, Speech



PHILIP SAMPSON, Psychology



DAVID ISLES, Mathematics



PAUL RONCO, Psychology





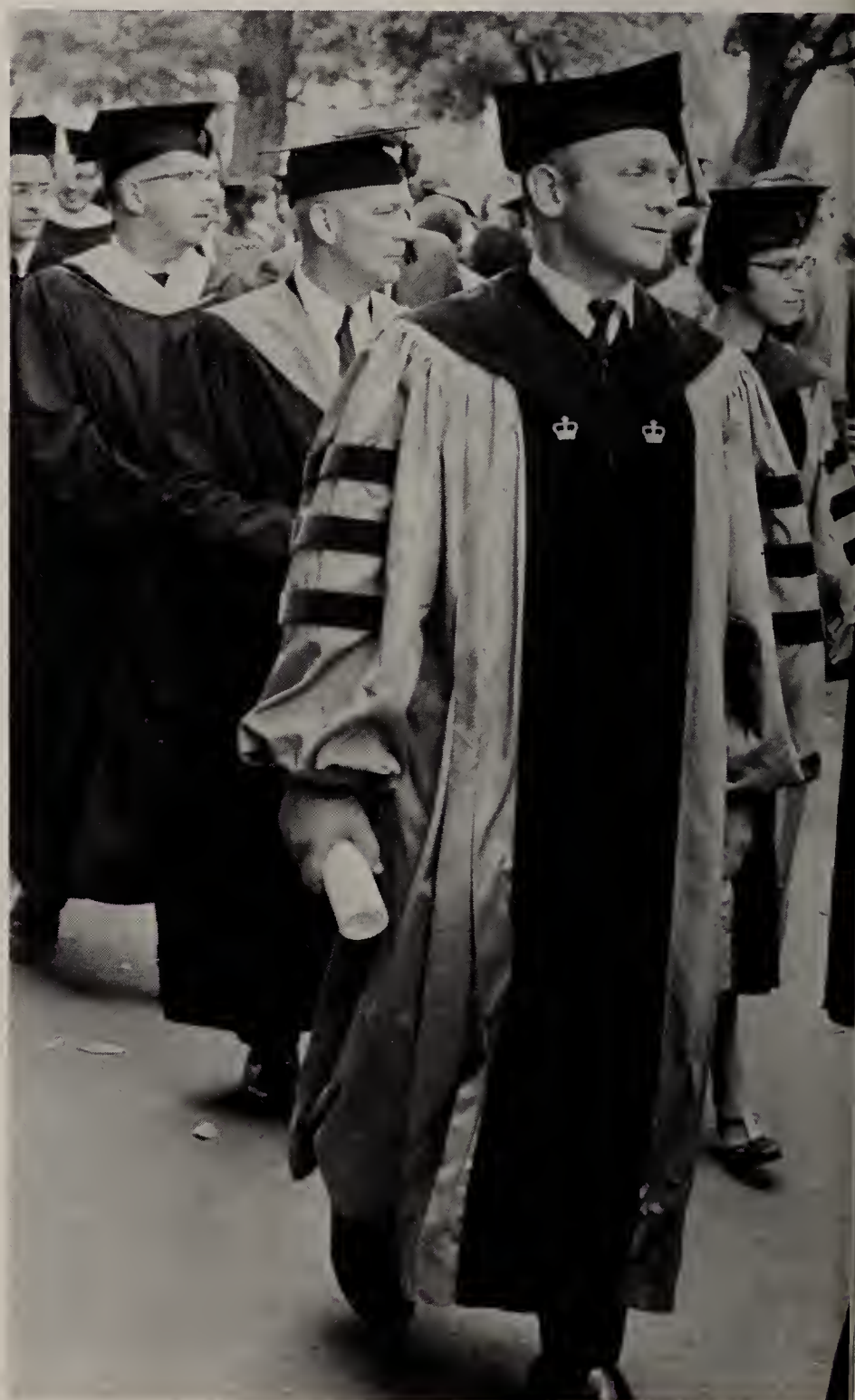
ZELLA LURIA, Psychology



ROBERT WEBB, Physics

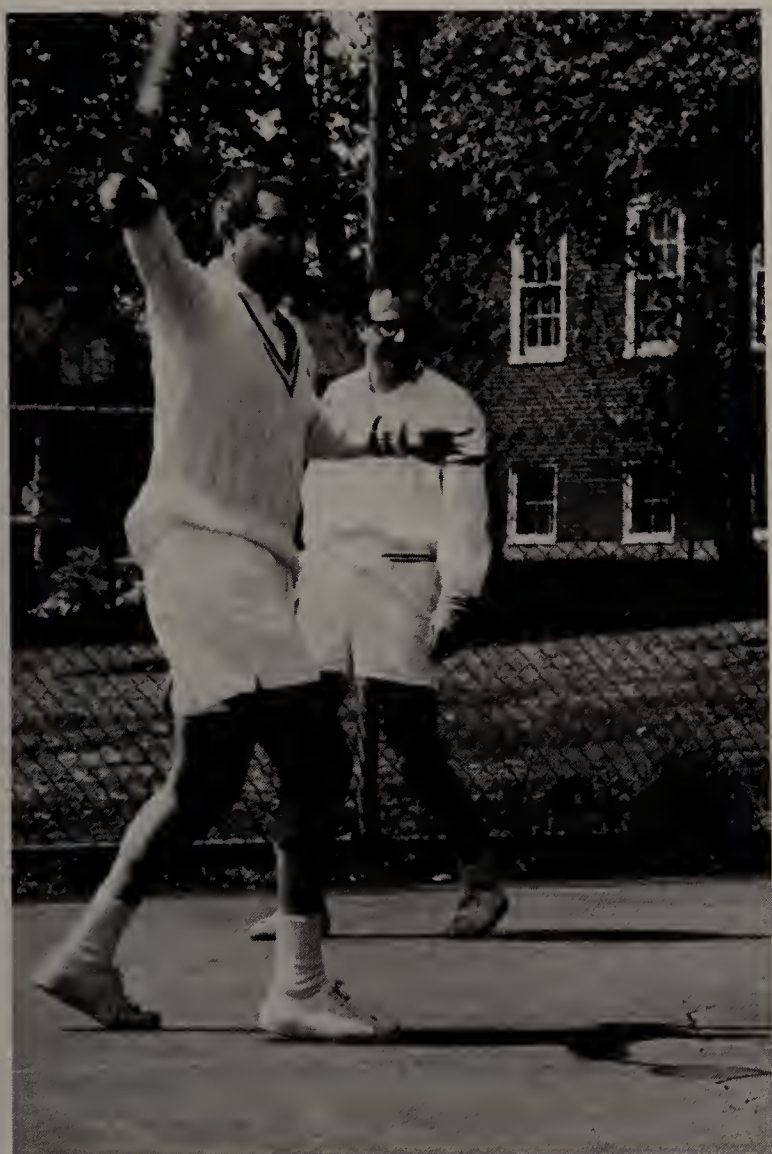


DANIEL MARSHALL, Education

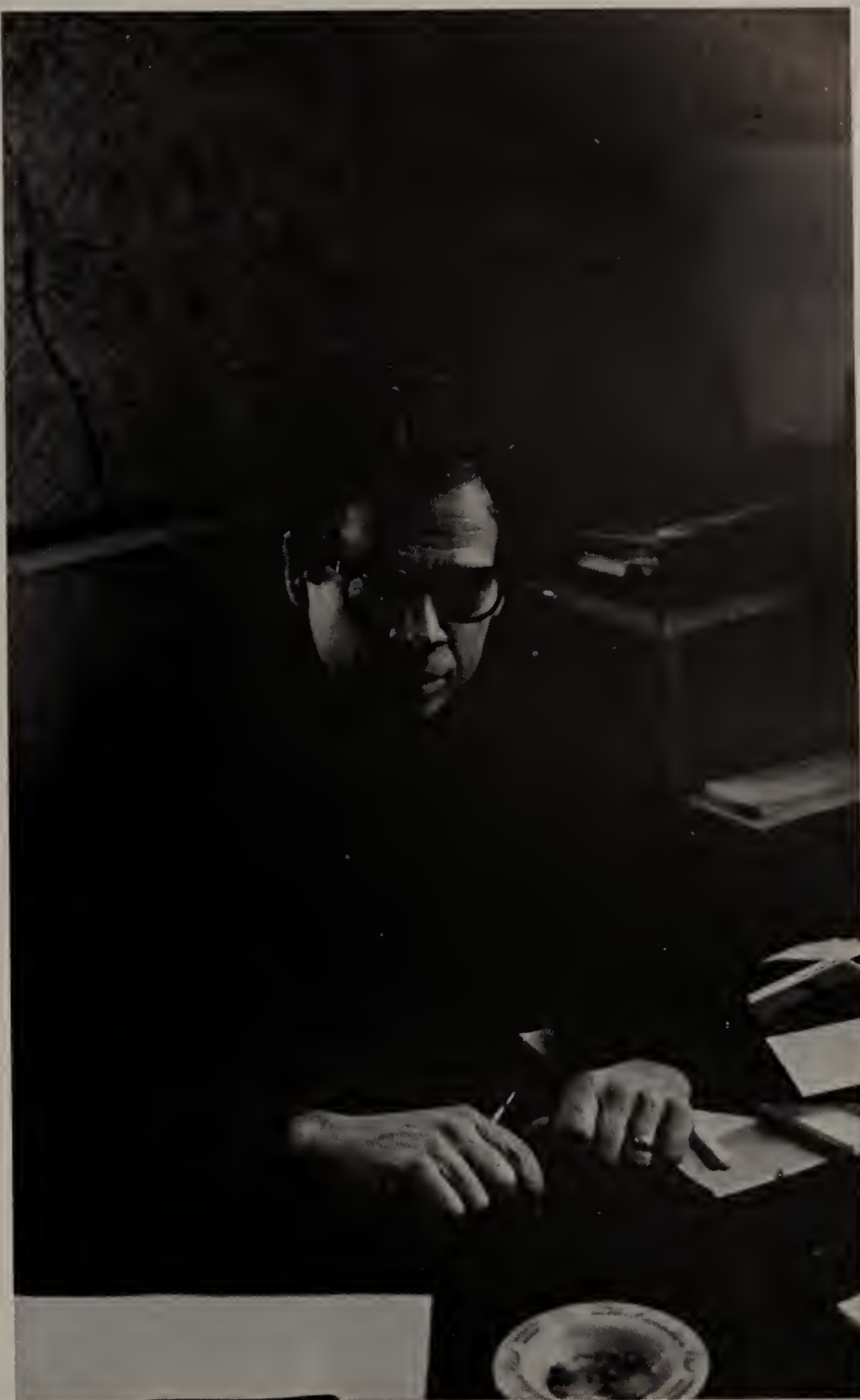


DAVID WEISBROT, Biology





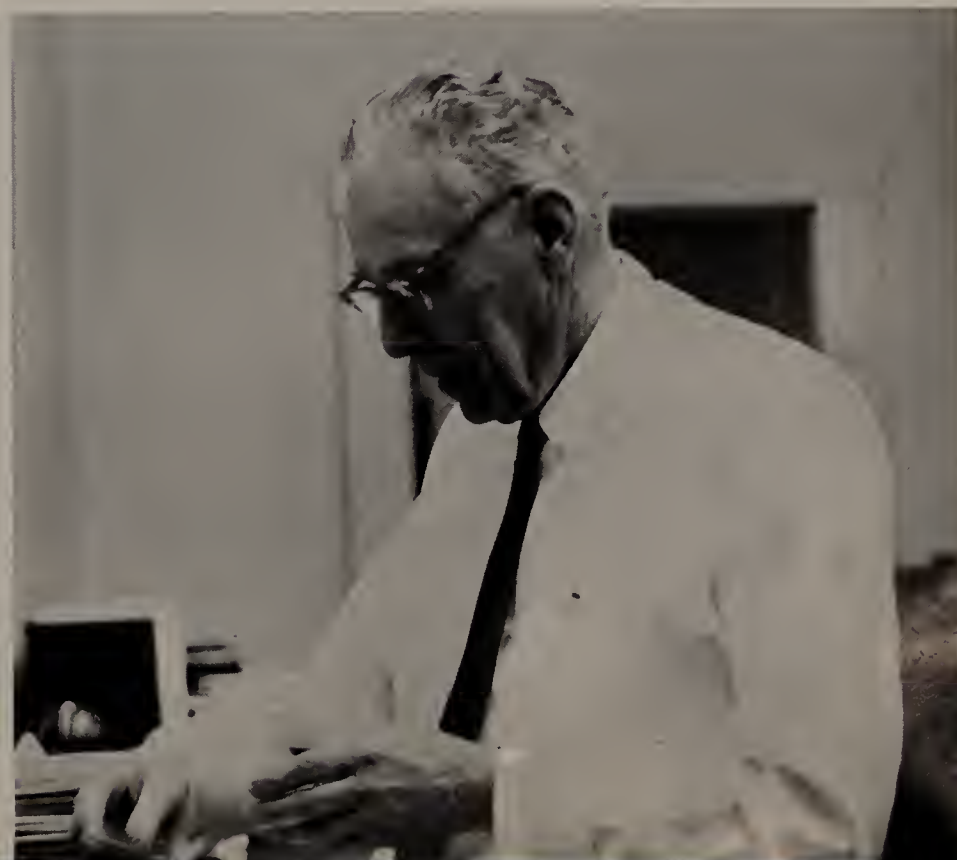
DANIEL OUNJIAN, Economics



SHERWOOD COLLINS, Drama



RONALD GOLDNER, Engineering



ALVIN HOWELL, Engineering





TUSC



IDC



OHC

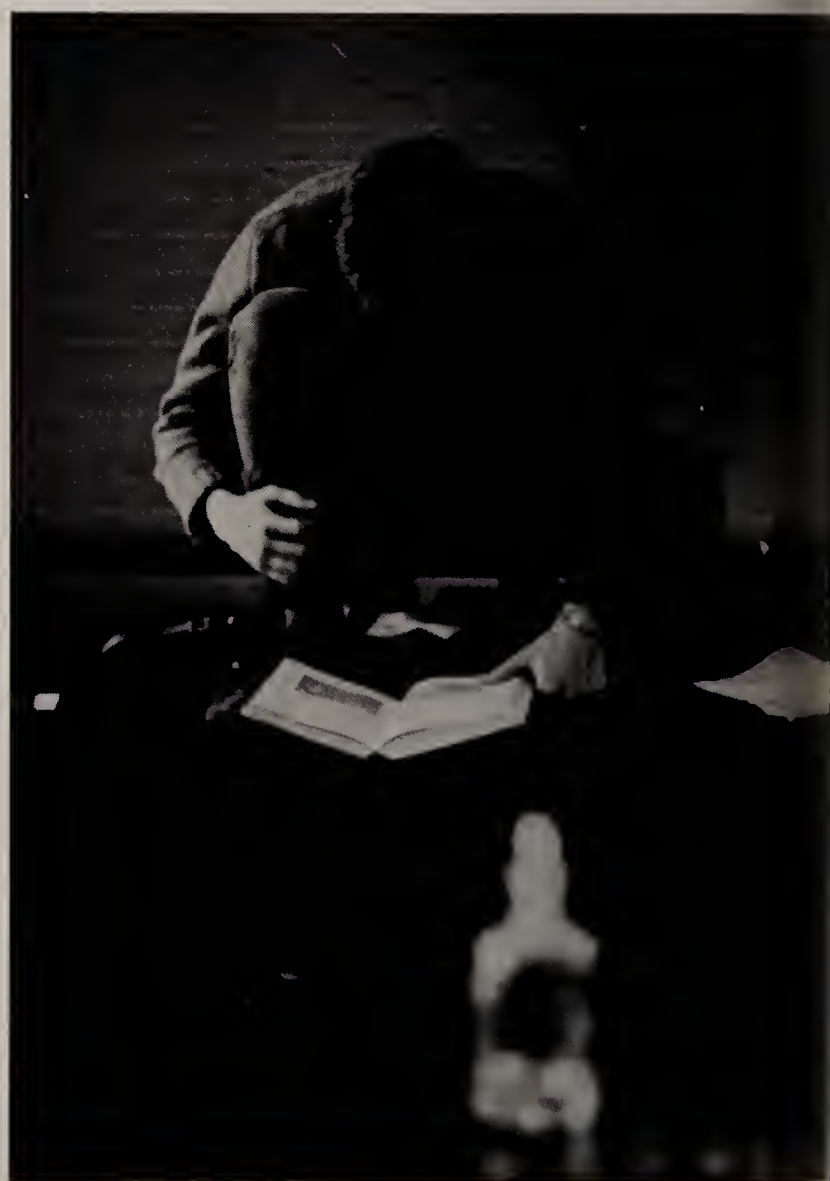


JSC









*All life is an experiment. The more experiments you make the better.*

RALPH WALDO EMERSON





*Sleep, the universal  
vanquisher.*

SOPHOCLES



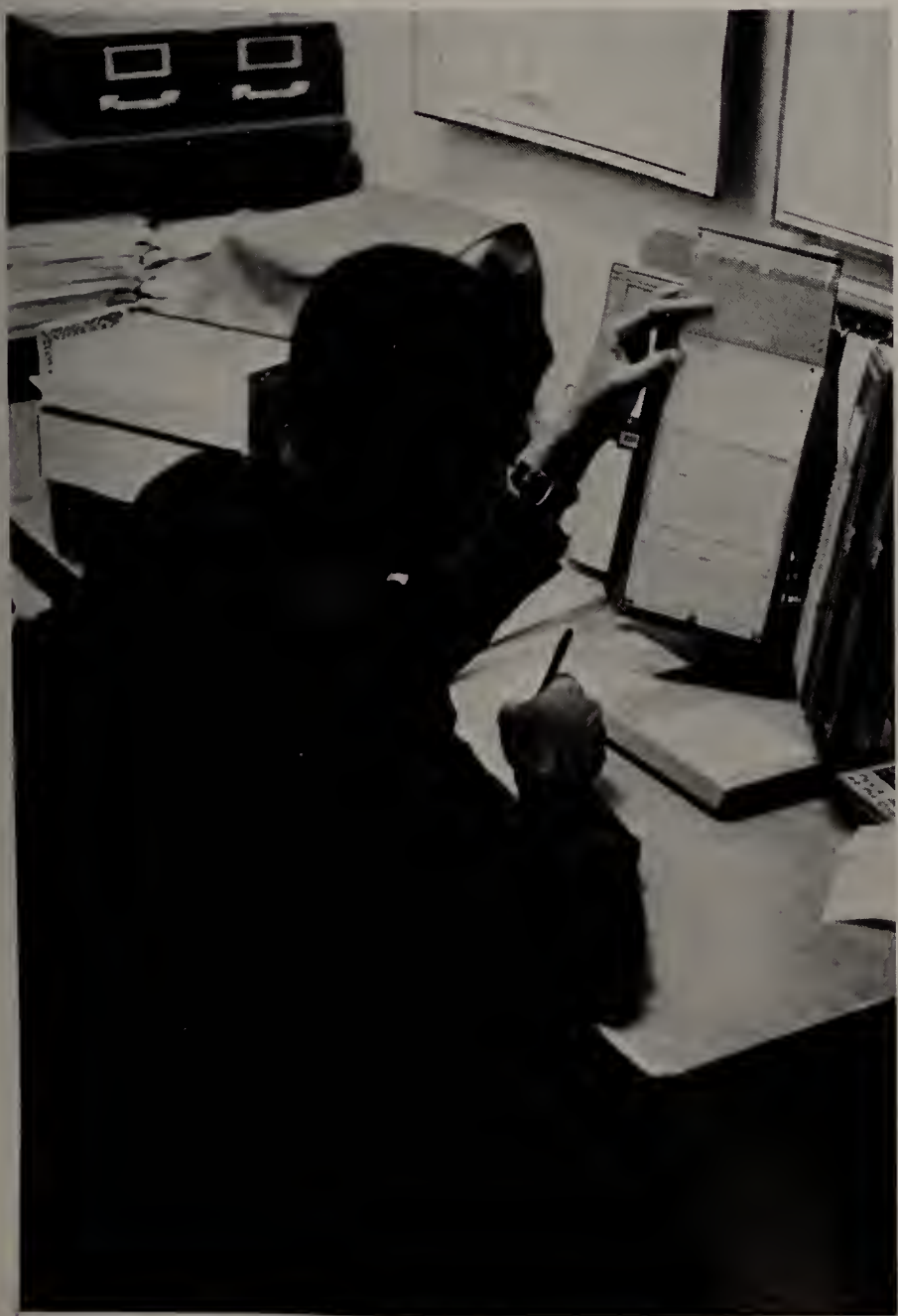


*A library should be the delivery room for the birth of ideas.*

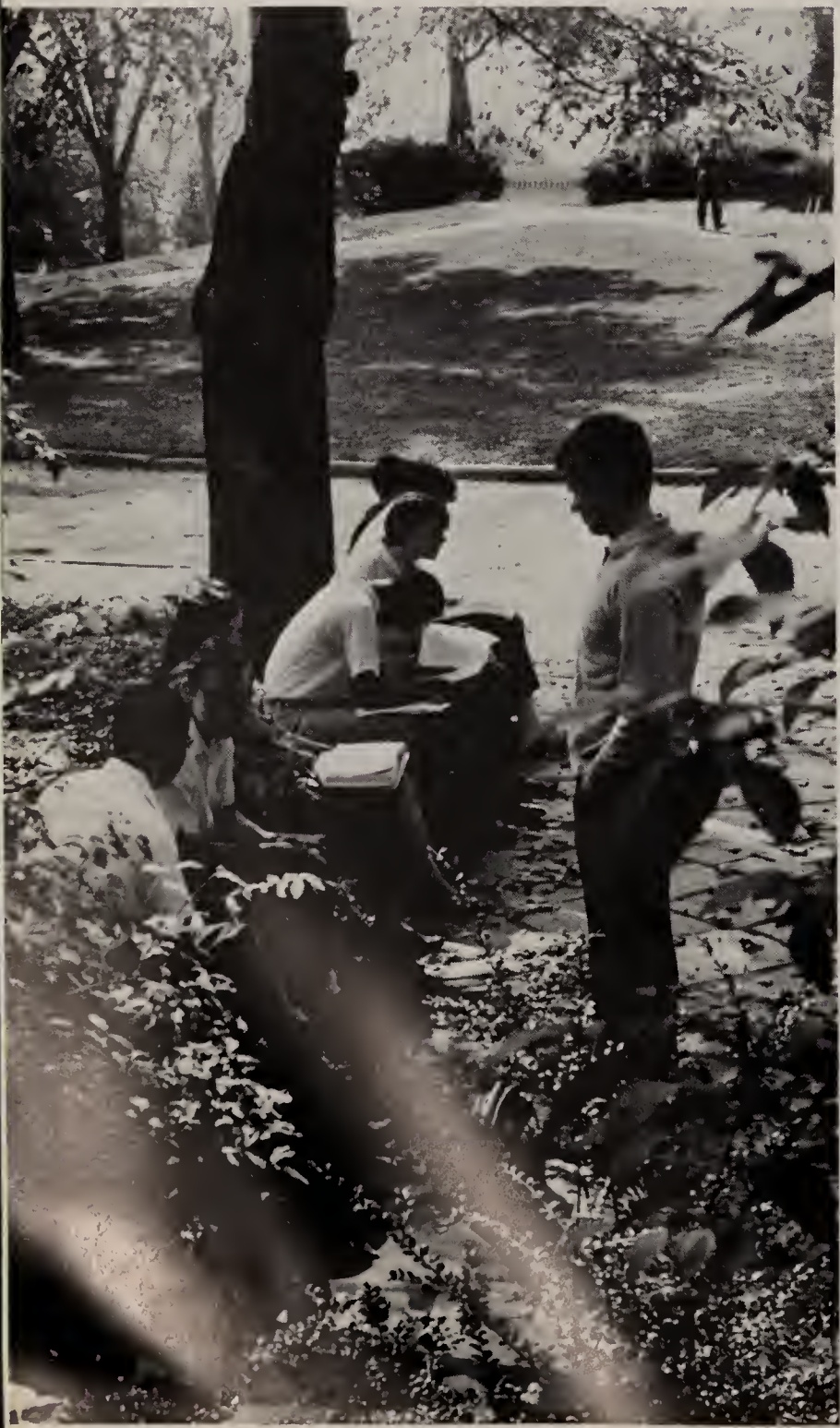
NORMAN COUSINS

















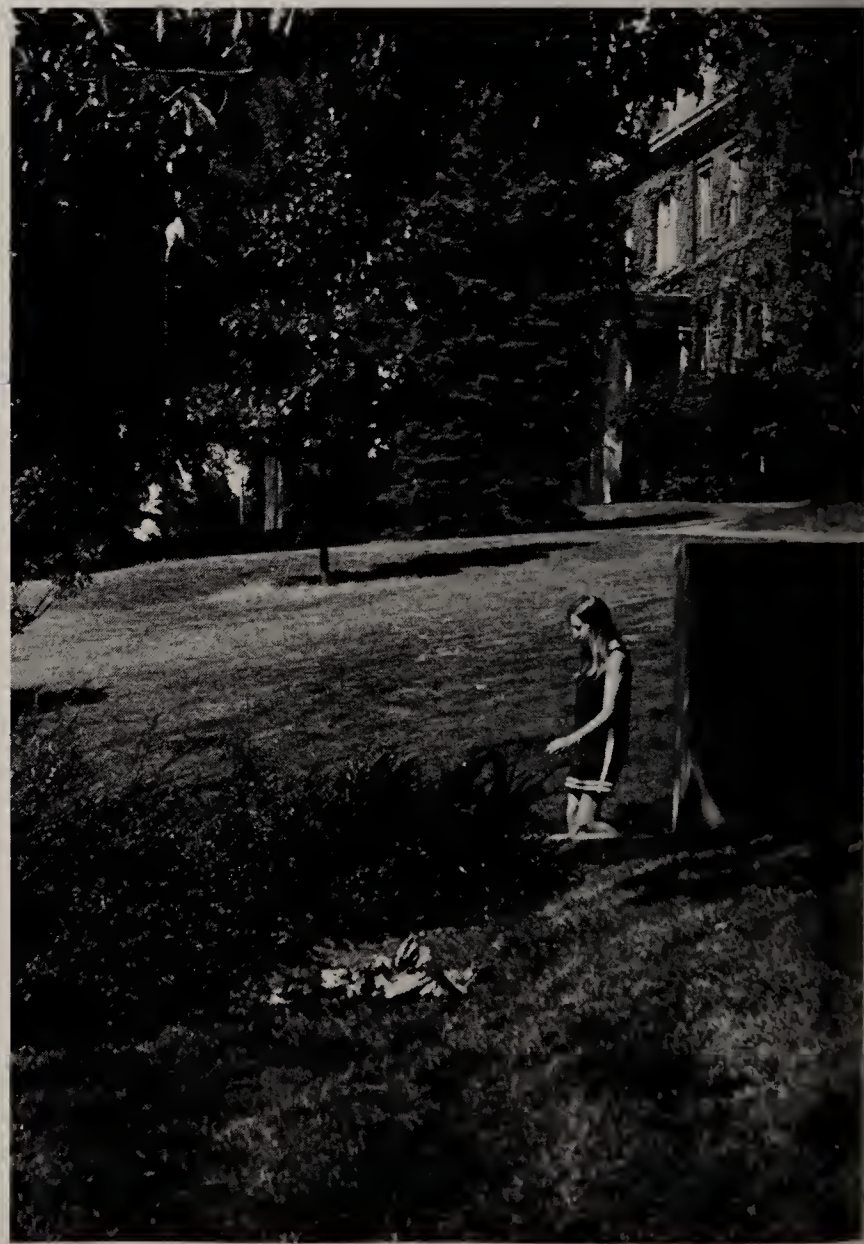


BRYANT TOLLES JR., Dir. Univ. Housing

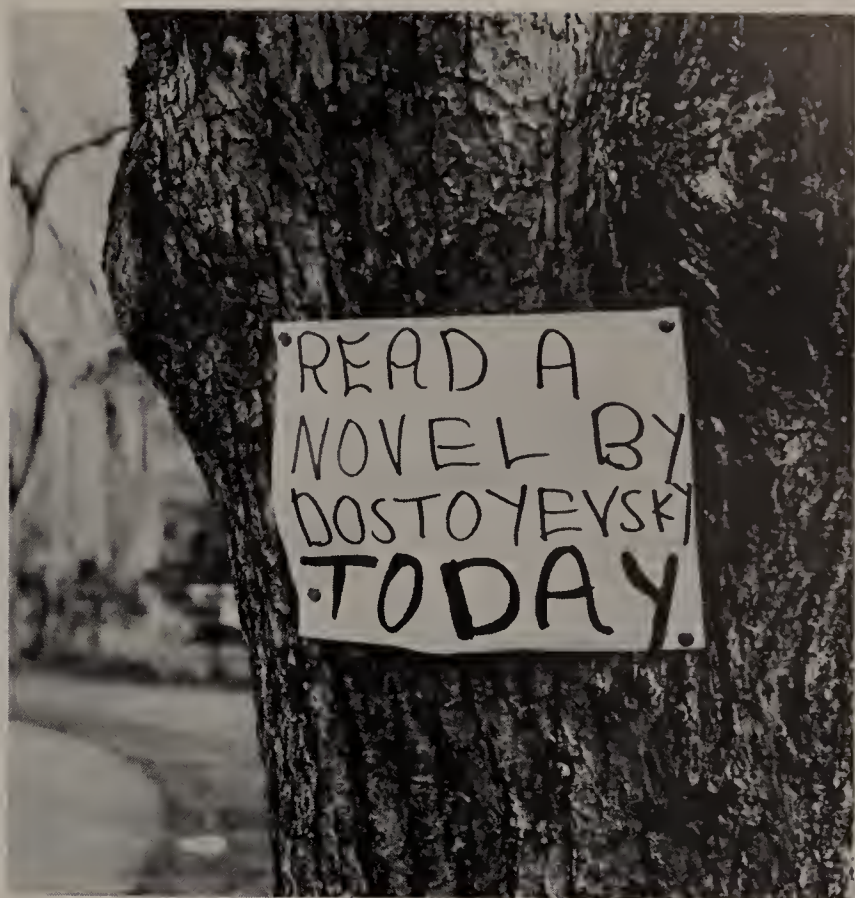


*For everthing there is  
a season, and a time  
for every matter un-  
der heaven.*

ECCLESIASTES







*Nothing is worth more  
than this day.*

GOETHE





*One's friends are the part of the  
human race with which one can  
be human.*

GEORGE SANTAYANA





MARTIN B. FRIEDMAN, English



*If you want to improve your  
understanding, drink coffee.*

SYDNEY SMITH








*After all, the only proper intoxication is conversation.*

OSCAR WILDE



K. BARCLAY, GRANT CURTIS,  
Dir. of Fin. Aid





*Invisible threads are the strongest  
ties.*

FRIEDRICH NIETZSCHE









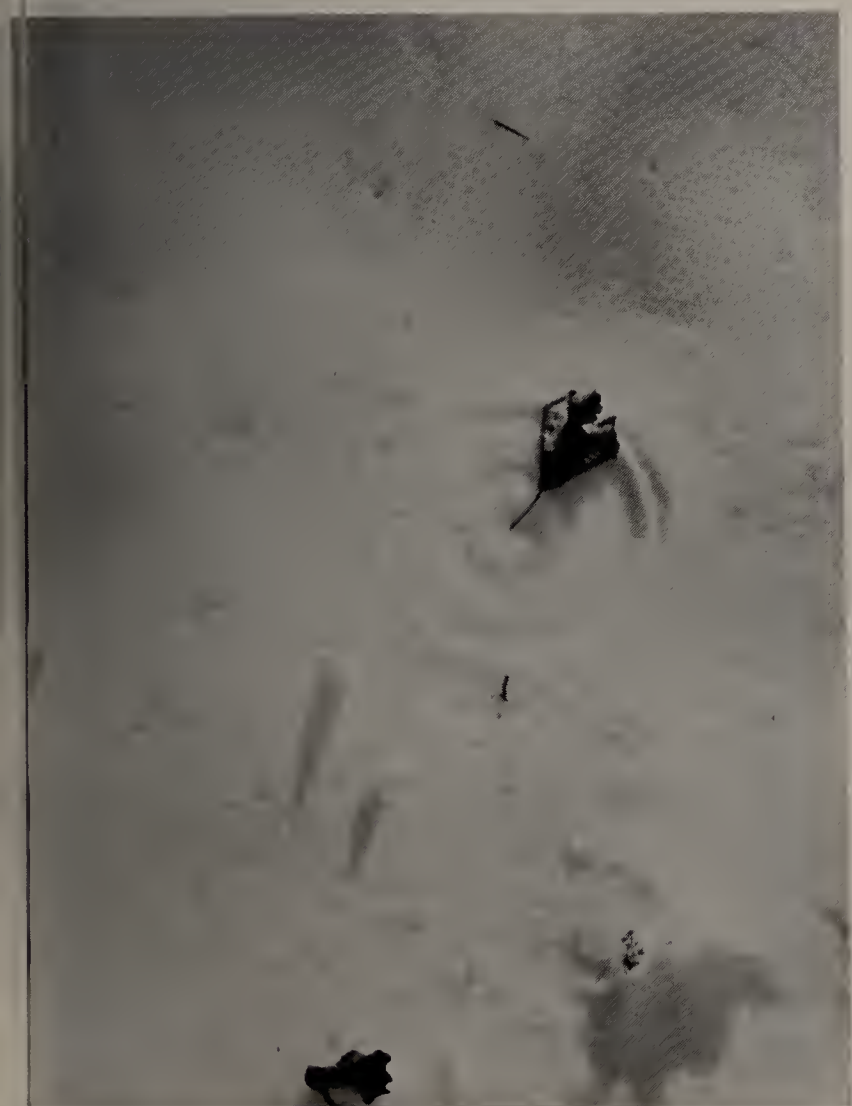
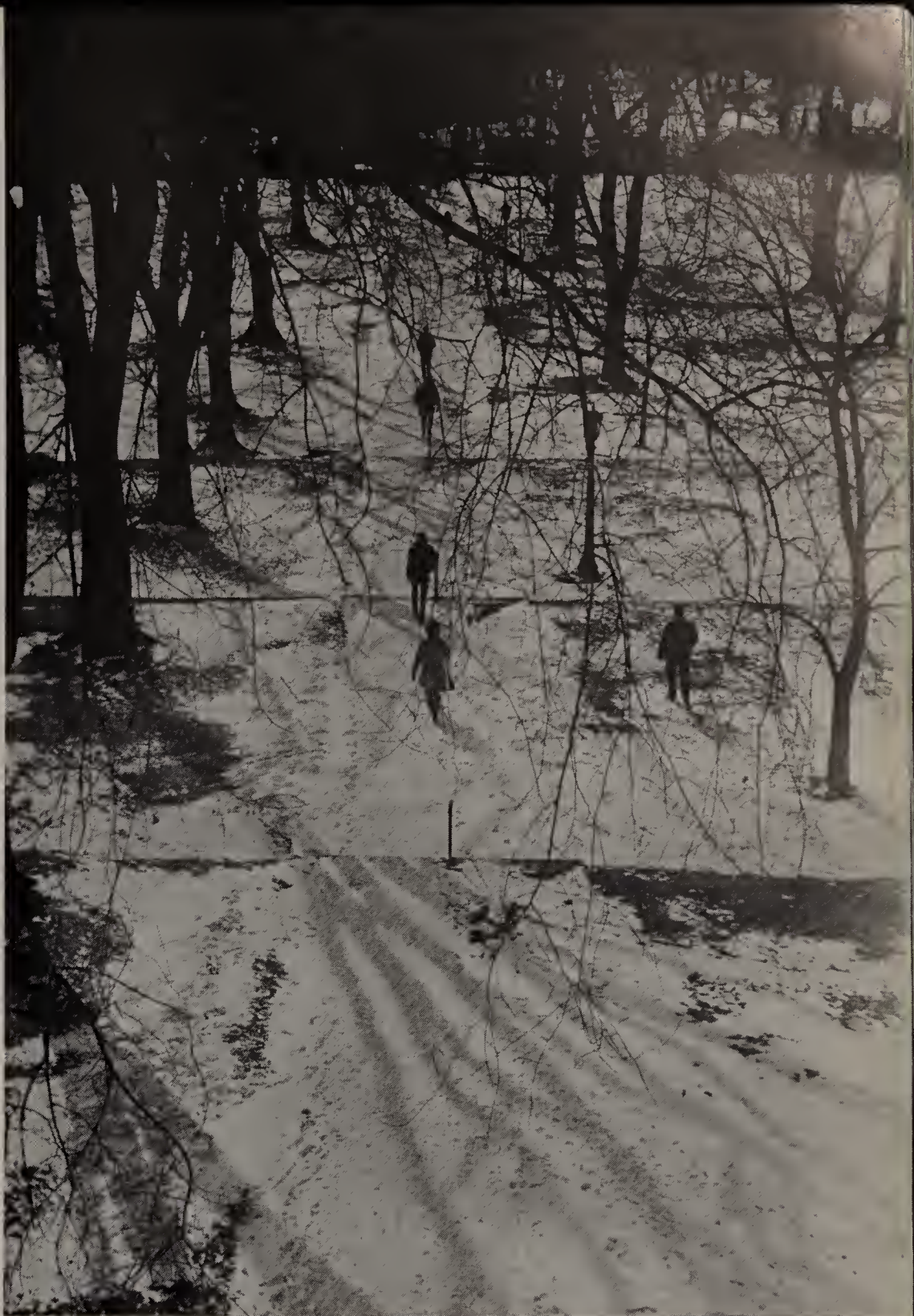
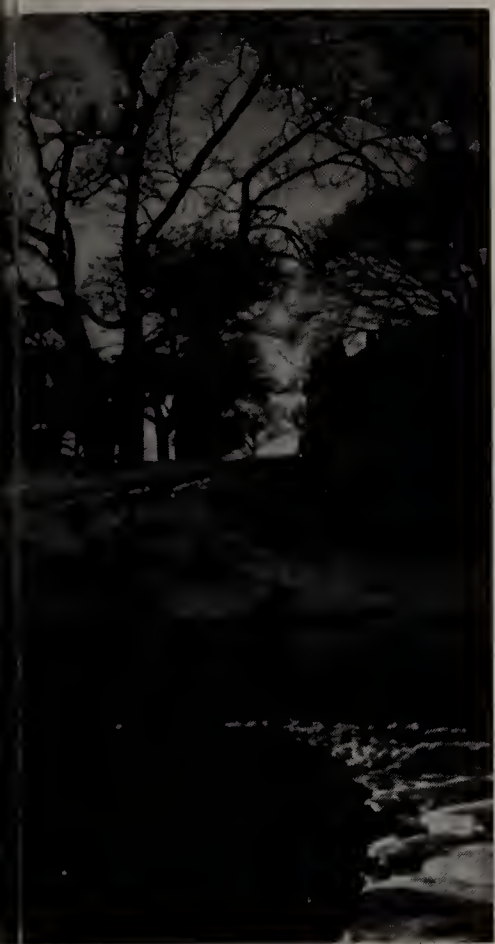




*In paths of blanket snow  
My footsteps seem to softly melt in white.*







*In the midst of winter, I finally learned  
that there was in me an invincible  
summer.*

ALBERT CAMUS







*Lodgings—free from bugs and fleas, if possible.*

ARISTOPHANES





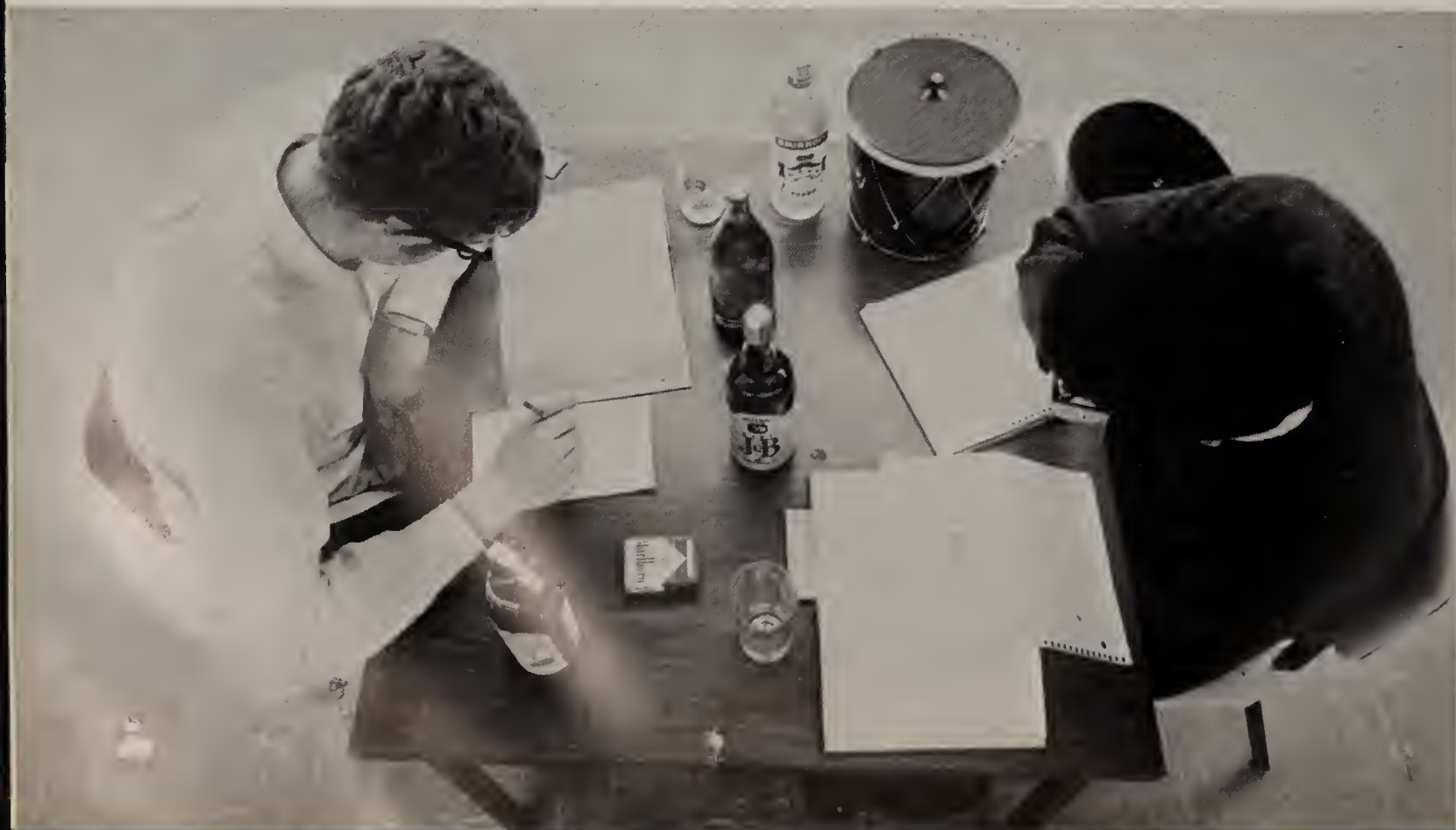






*Better to sit up all night than to go  
to bed with a dragon.*

JEREMY TAYLOR

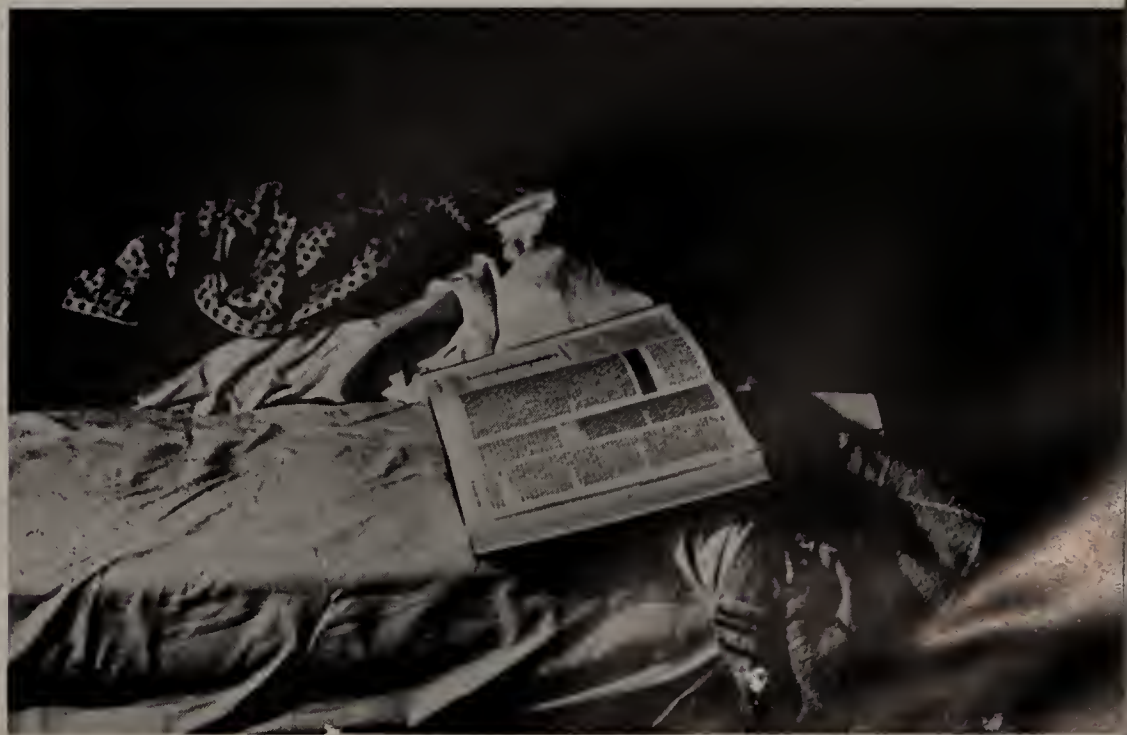






*A bad man is the sort who weeps every  
time he speaks of a good woman.*

H. L. MENCKEN



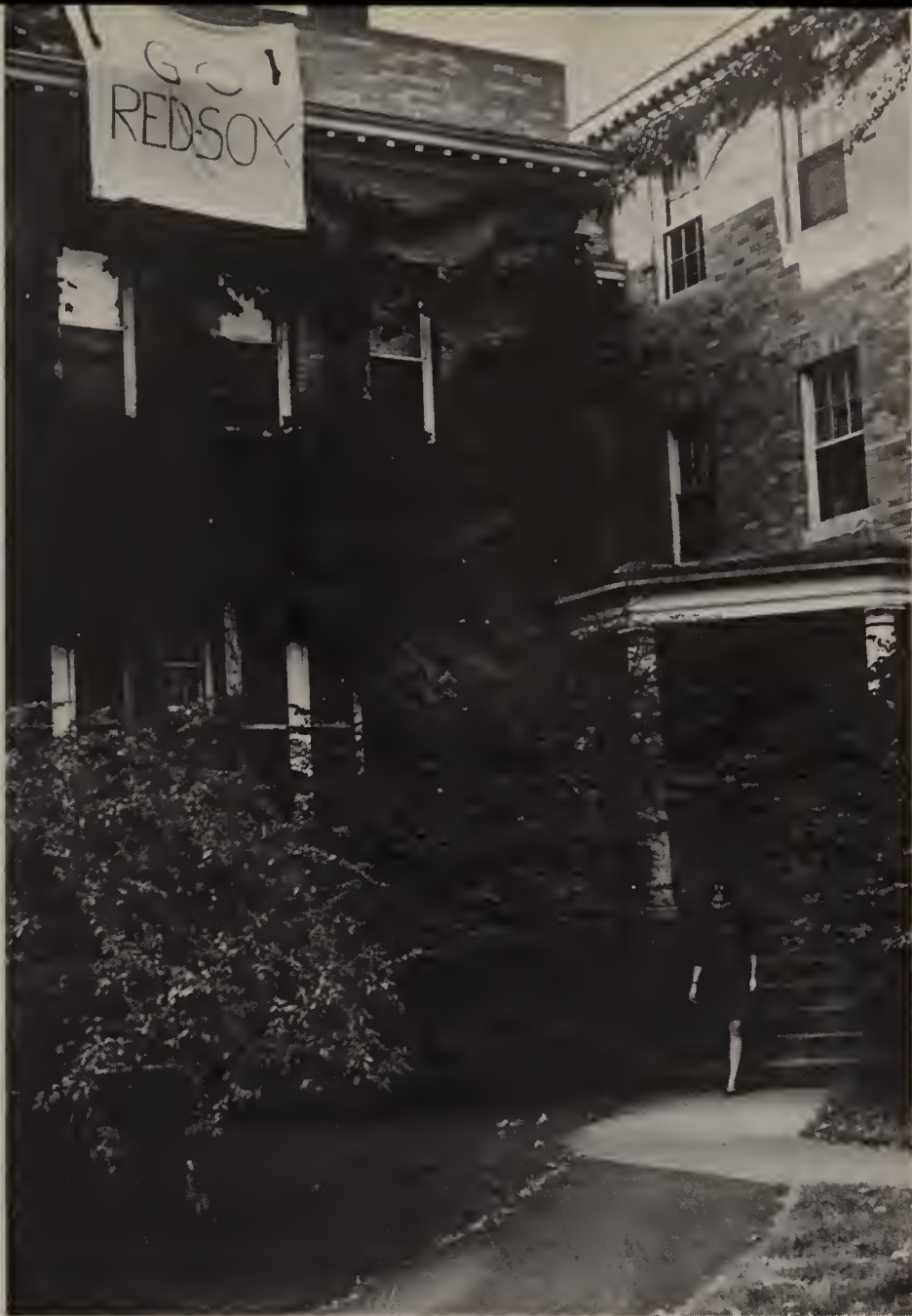




OPEN BAG  
 BEER *Now On Sale*  
*Have a few cool ones  
 while you listen to the  
 Gold Series - ....*  
 Go Sox











*Man is a social animal.*  
SPINOZA











DTD



TDC



TDC

*Home is not where you live but where they understand you.*

CHRISTIAN MORGENSTERN



ATO





TO

TDC

*Pleasures afford more delight when shared with others.*

CHRYSOSTOM



ATO



DU





*Now's the time for drinking!*

HORACE



*Demoniac frenzy, moping melancholy,  
And moon-struck madness.*

MILTON







*A man cannot spend all his life in  
frolick.*

SAMUEL JOHNSON







AT9



ZP



XO







*Don't put no constrictions on da people. Leave 'em ta hell alone.*

JIMMIE DURANTE



DZ



XO











*We have seen that a species under new conditions of life may change its habits.*

CHARLES DARWIN



*Sexual selection will also give characters useful to the males alone.*

CHARLES DARWIN





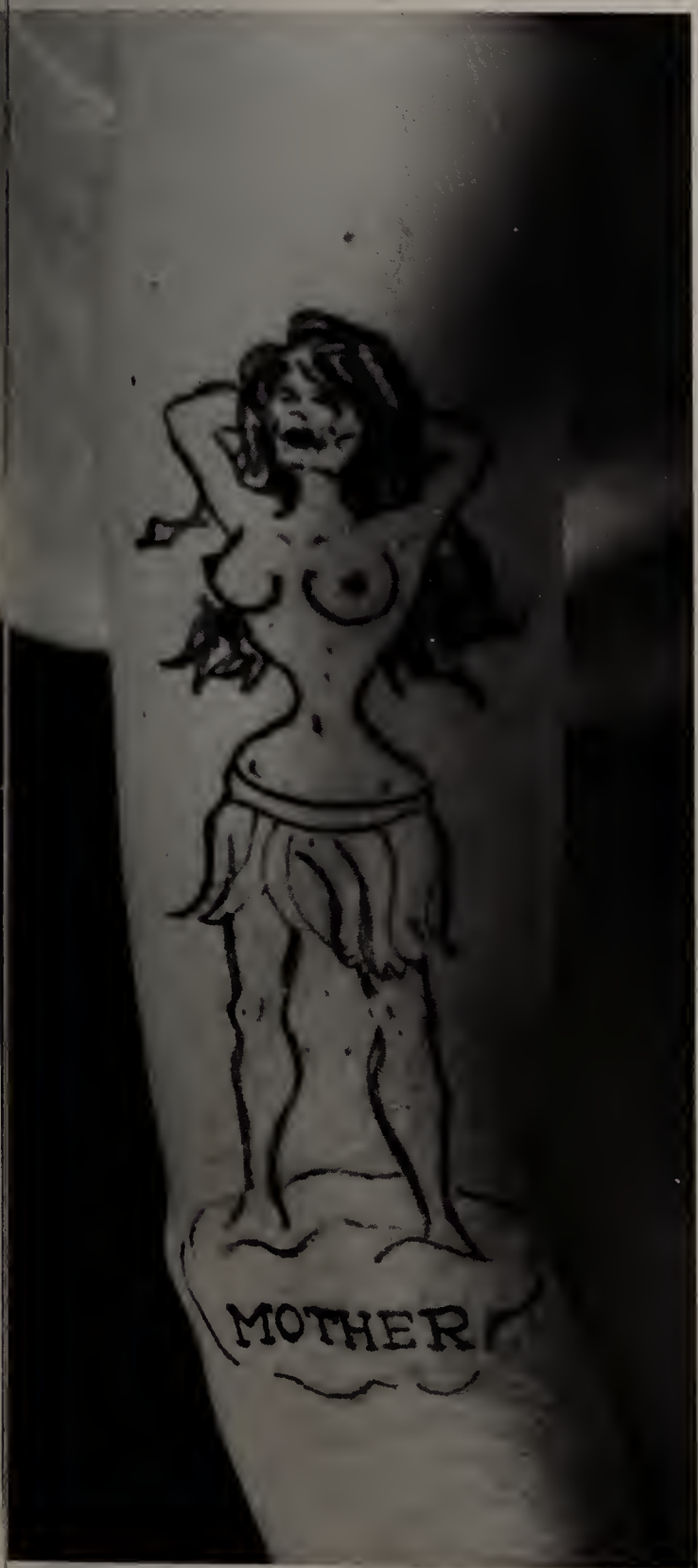


*You can tell the ideals of a nation  
by its advertisements.*

NORMAN DOUGLAS

*Mourn not the dead . . . But  
rather mourn the apathetic  
throng.*

RALPH CHAPLIN



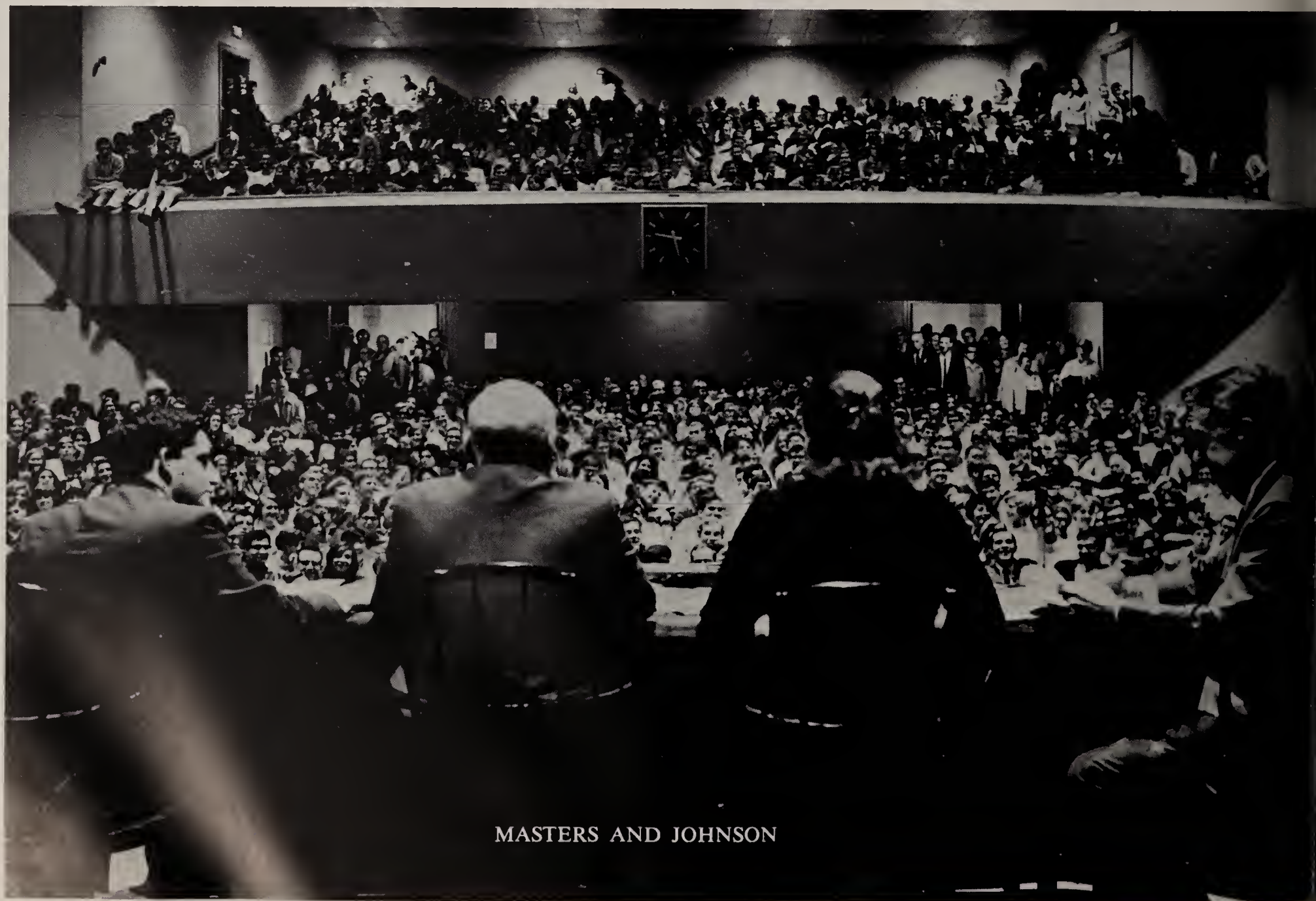




RALPH SCHOENMAN

*Thought is subversive and revolutionary, destructive and terrible; thought is merciless to privilege, established institutions, and comfortable habit.*

BERTRAND RUSSELL



MASTERS AND JOHNSON





*Amoebas at the start  
Were not complex  
They tore themselves apart  
And started sex.*

ARTHUR GUITERMAN





A CONCERT IN  
Jazz  
SATURDAY DECEMBER 10  
8:30 PM  
COHEN AUDITORIUM



*Music falls on the silence like a sense,  
A passion that we feel, not understand.*

WALLACE STEVENS









SIMON AND GARFUNKEL







*If I've said anything to upset you, maybe its what I'm here for. Lenny Bruce shook up the puritans, Mort Sahl the Conservatives, and me—almost everybody!*

DICK GREGORY







SPANKY AND OUR GANG



SMOKY ROBINSON AND THE MIRACLES









THE DEVILS



*The art of pleasing is the art of  
deceiving.*

VAUVENARGUES





TUFTS UNIVERSITY THEATER

DECEMBER 7, 8, 9

Presents

FREE 3.15

**THREE**

student directed

ONE ACT PLAYS

Brecht's "THE MEASURES TAKEN"

Schlegel's "FRAGMENTS"

Staw's "How He Came to Her Husband"

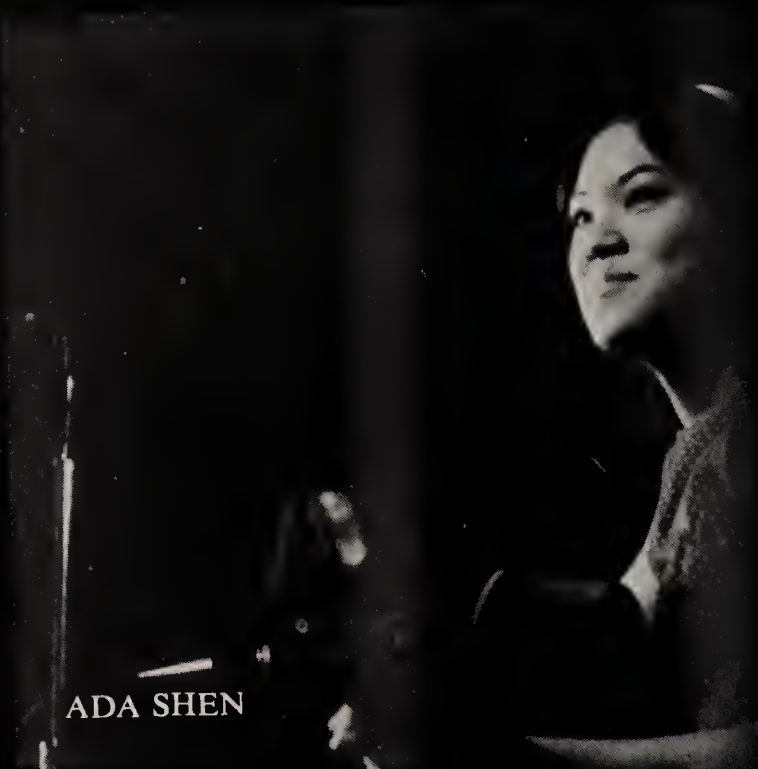
TUFTS UNIVERSITY THEATER, MEDFORD







RICHARD DONELAN



ADA SHEN



PATIENCE SAMPSON, SUE RELYEA





CHRIS SMITHERS



SPIDER JOHN KOERNER



CHARLES RIVER VALLEY BOYS



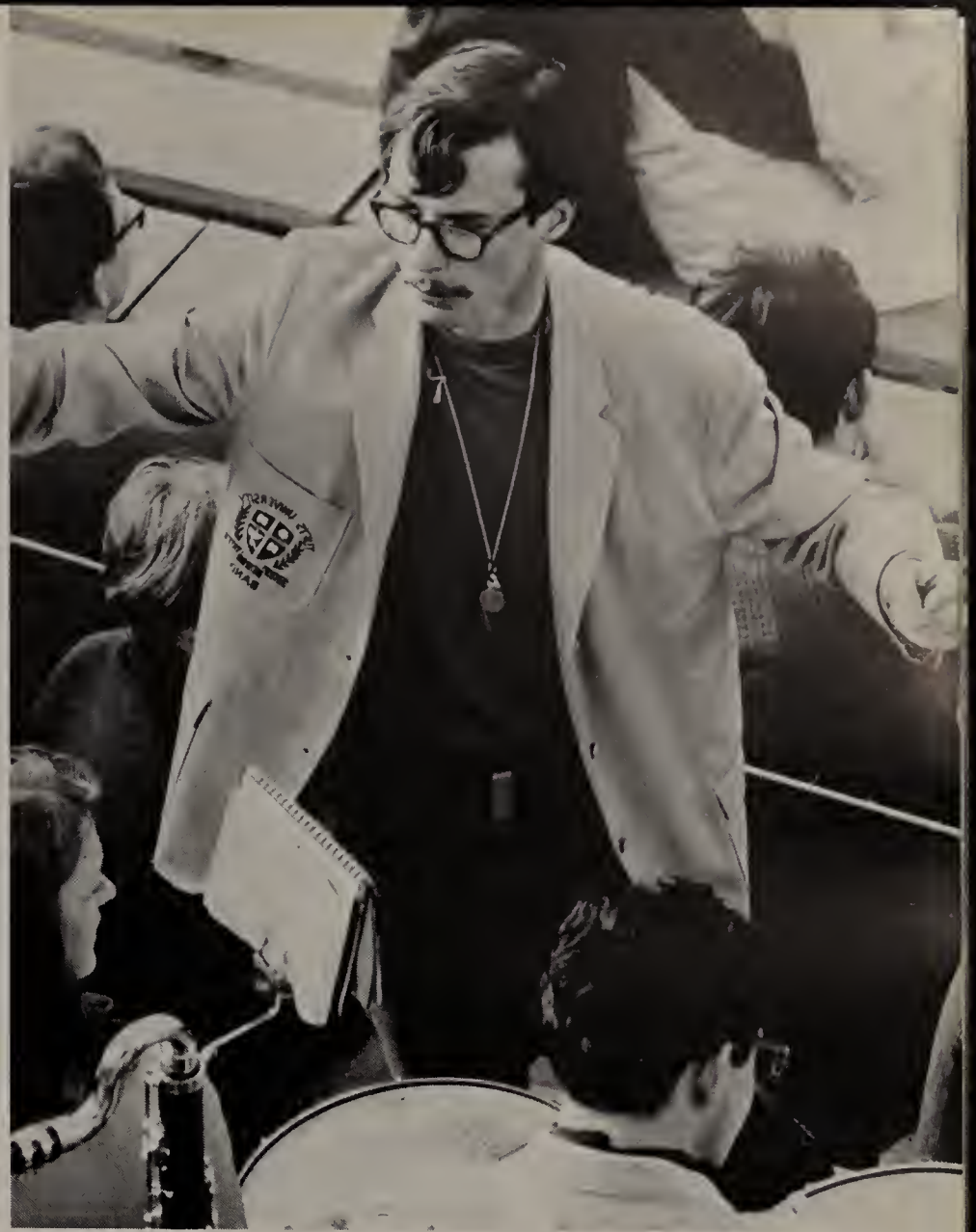


A. ULLMAN, W. WELLS, E. LITTLETON, K. BARCLAY

## *Senior Mid-Winter Dance*















ROY GOODFELLOW







ROCKY CARZO, Coach



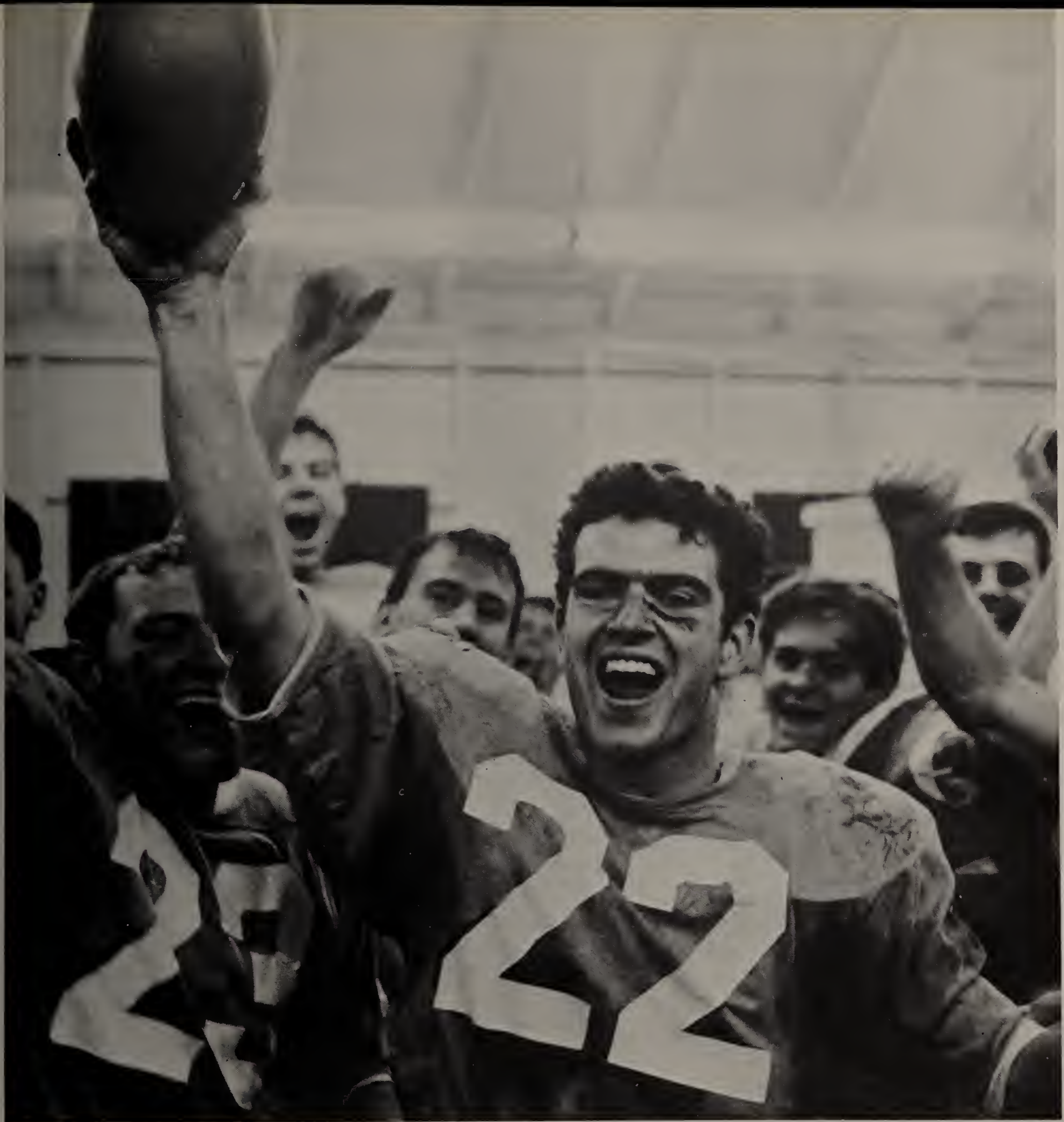












*This was a good week's labour.*

THOMAS MIDDLETON







HERB ERICKSON, Coach











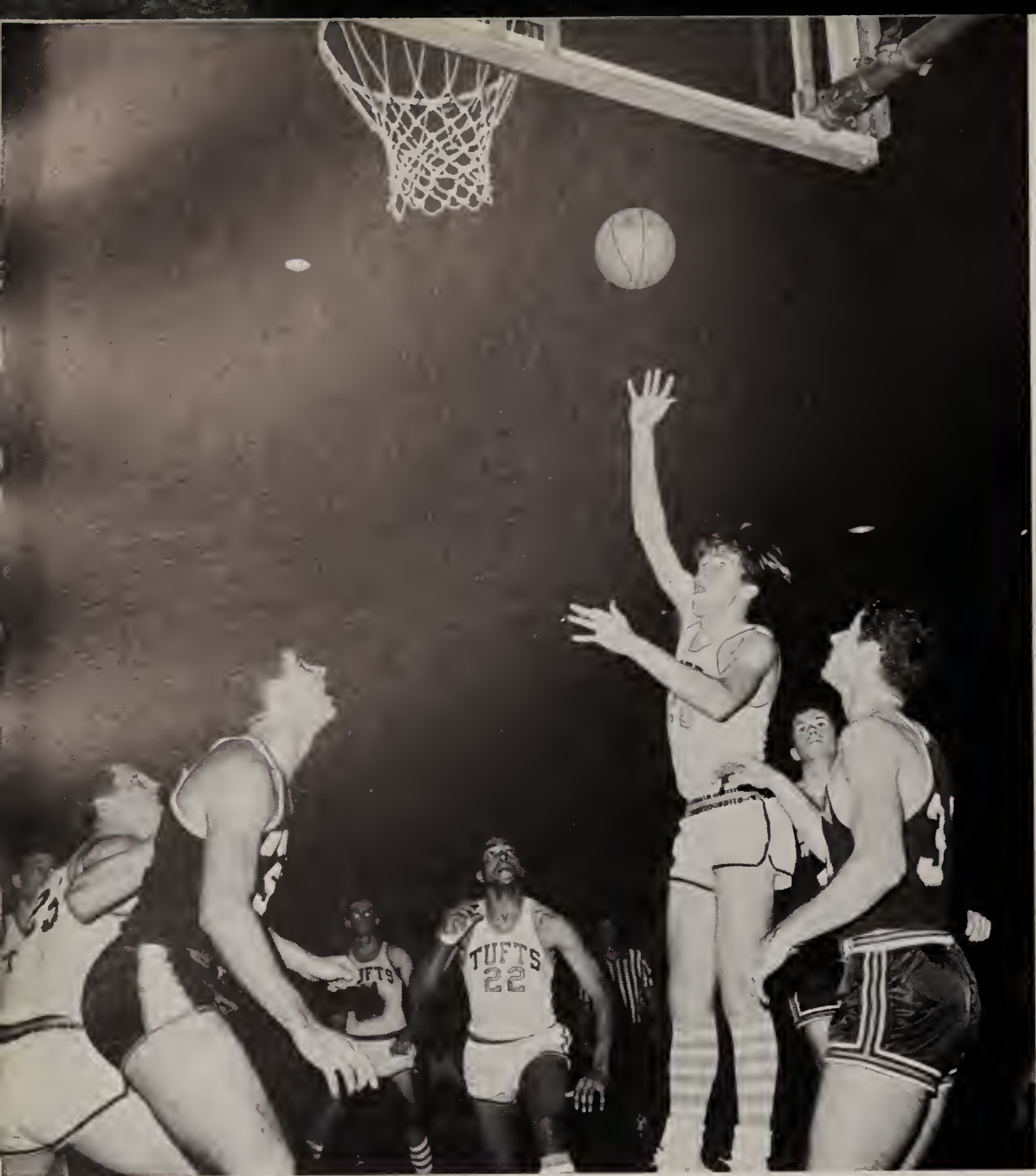




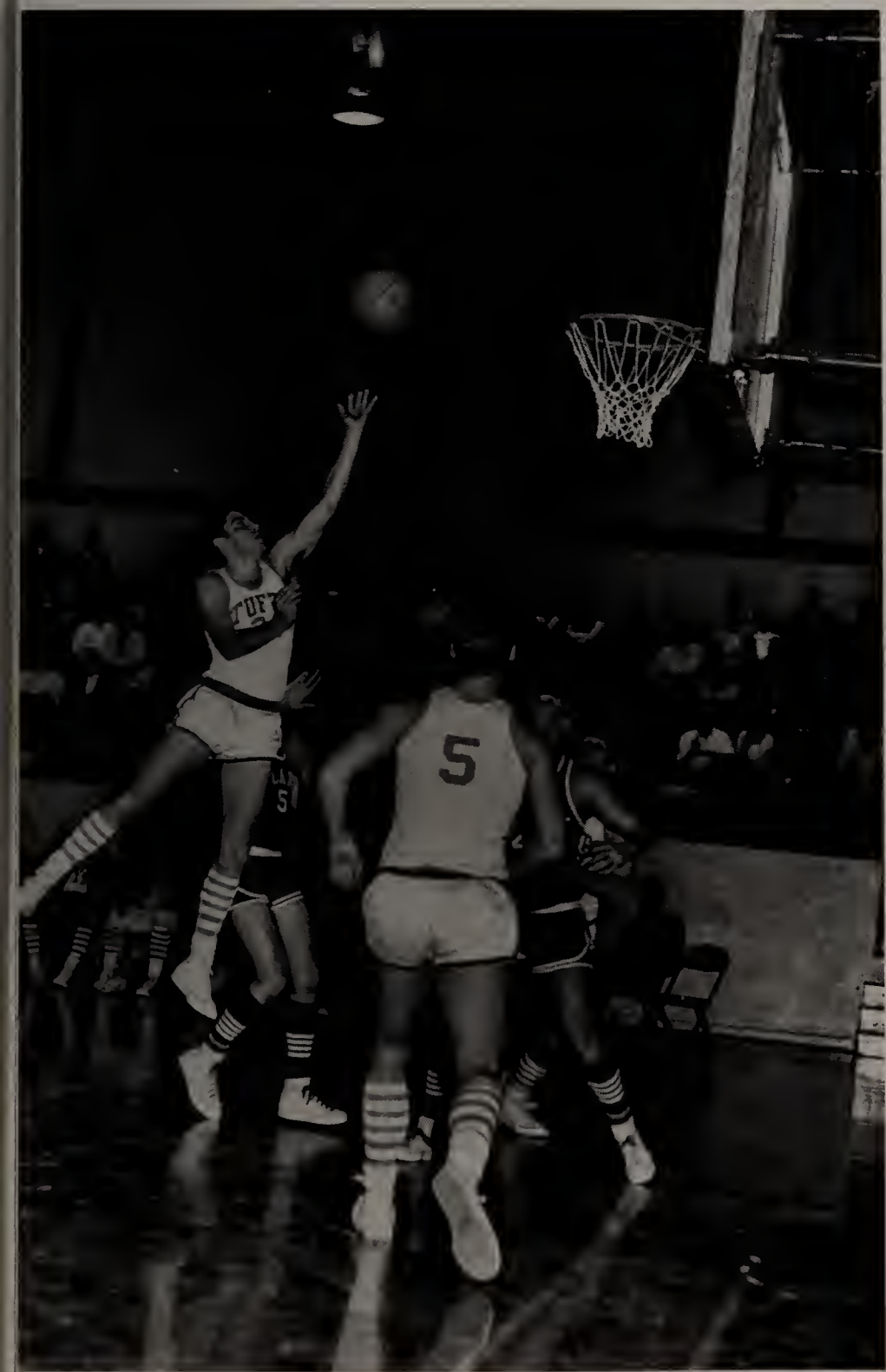
JOHN PISTONE, Coach



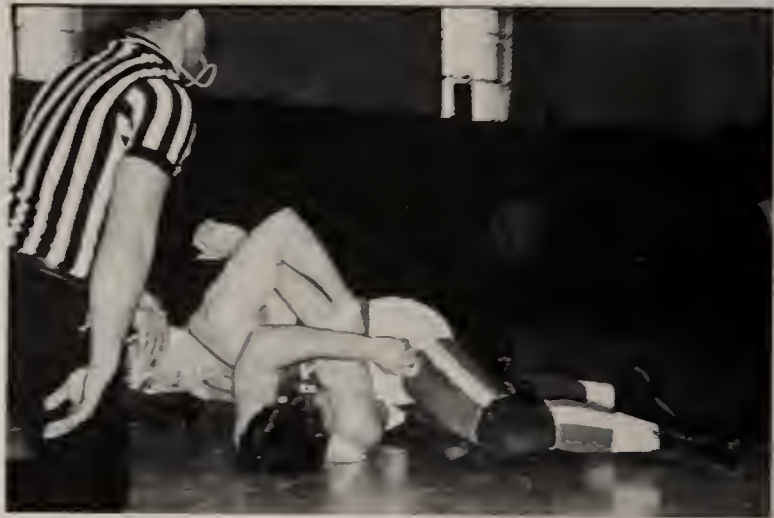












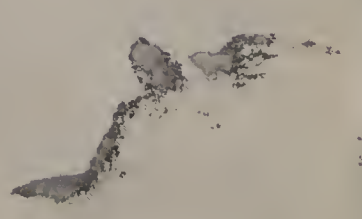
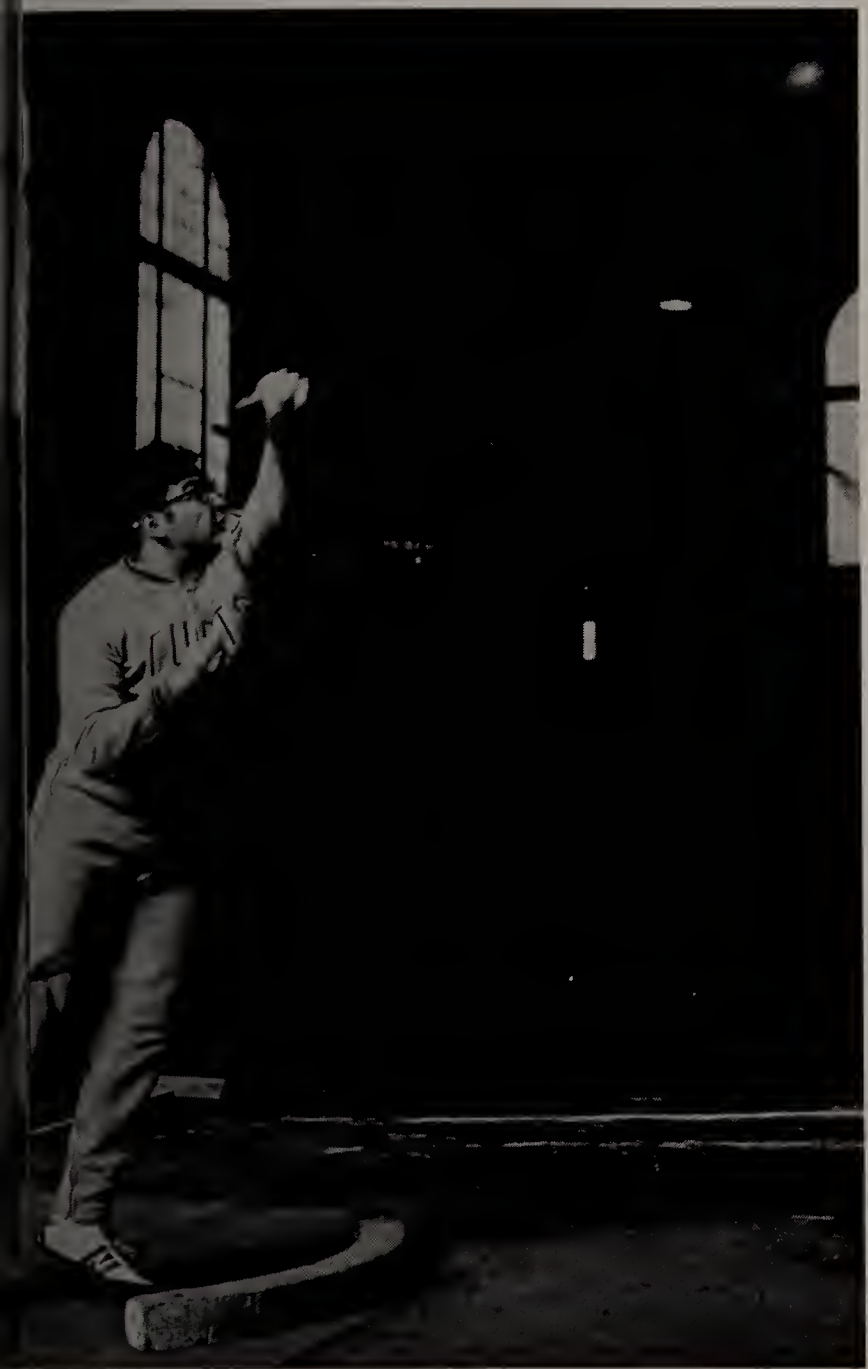














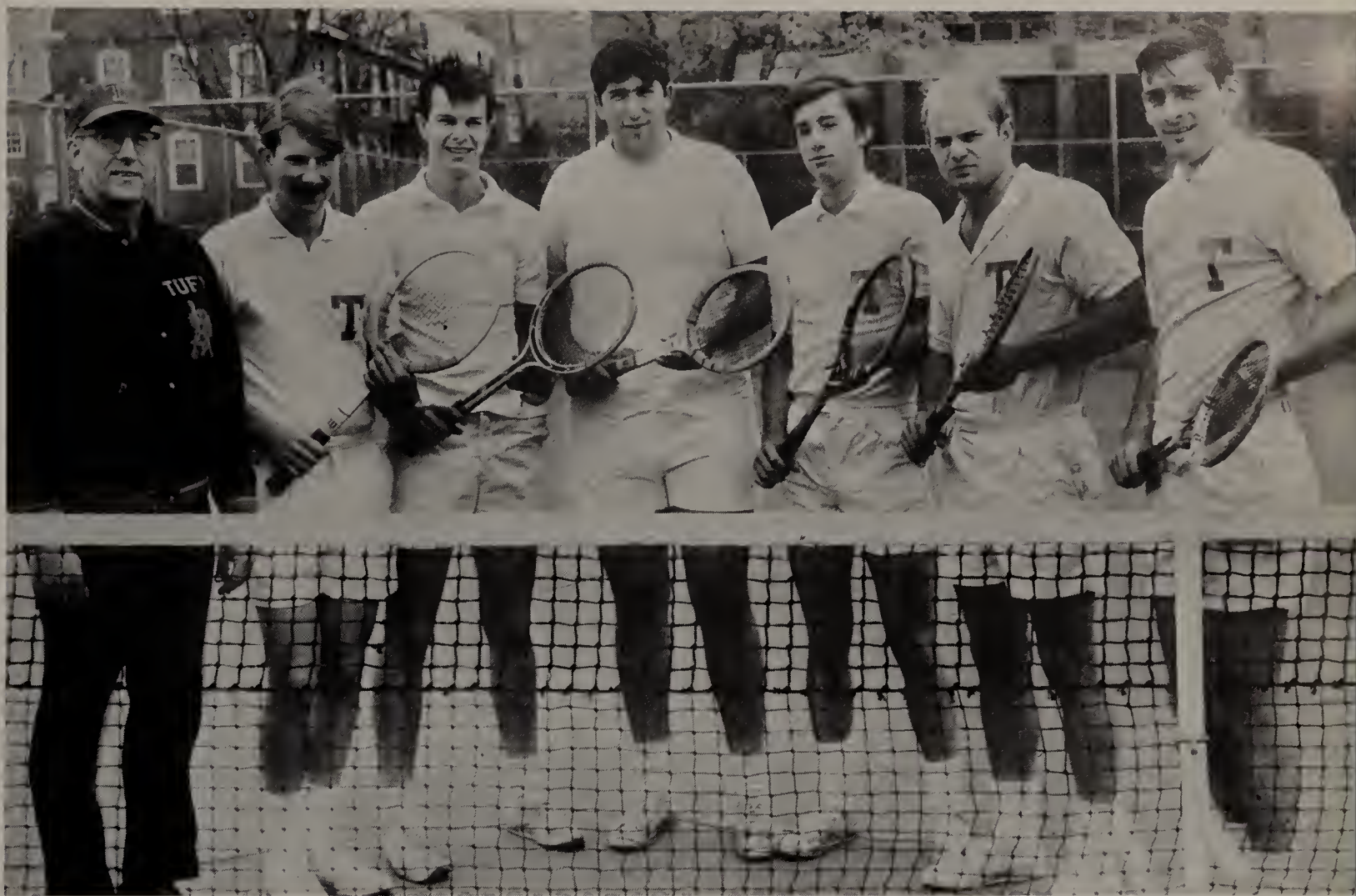


DING DUSSAULT, Coach

*A runner in the race can see far less  
A view of it, than one who stands  
away.*





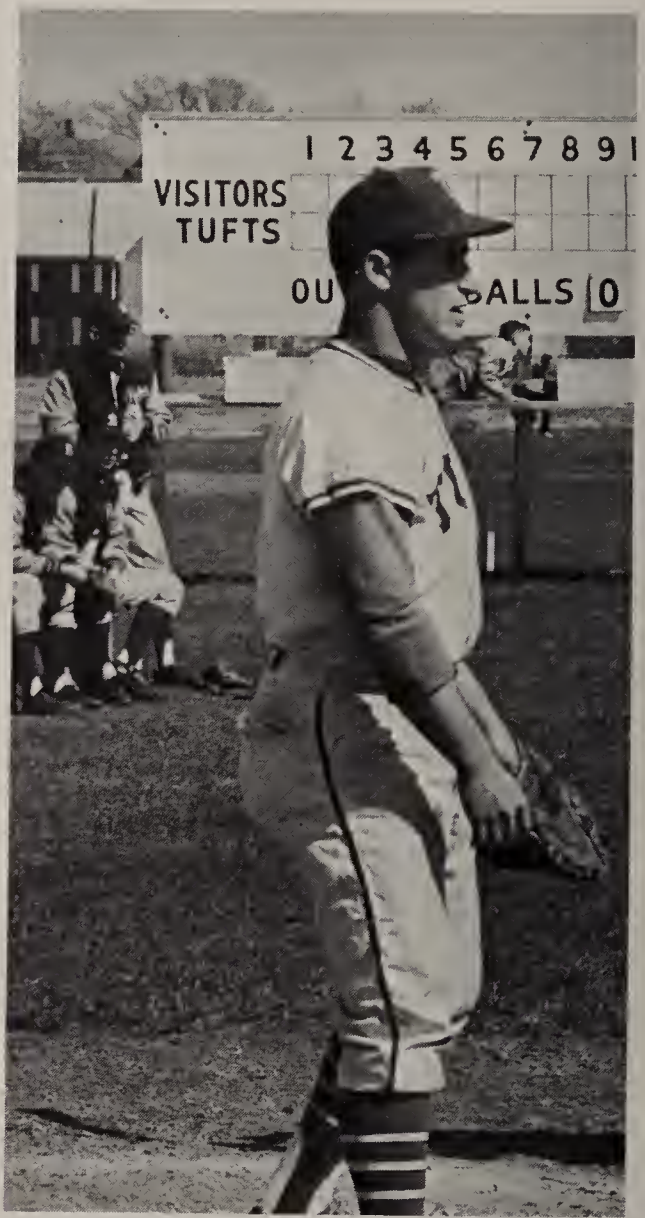
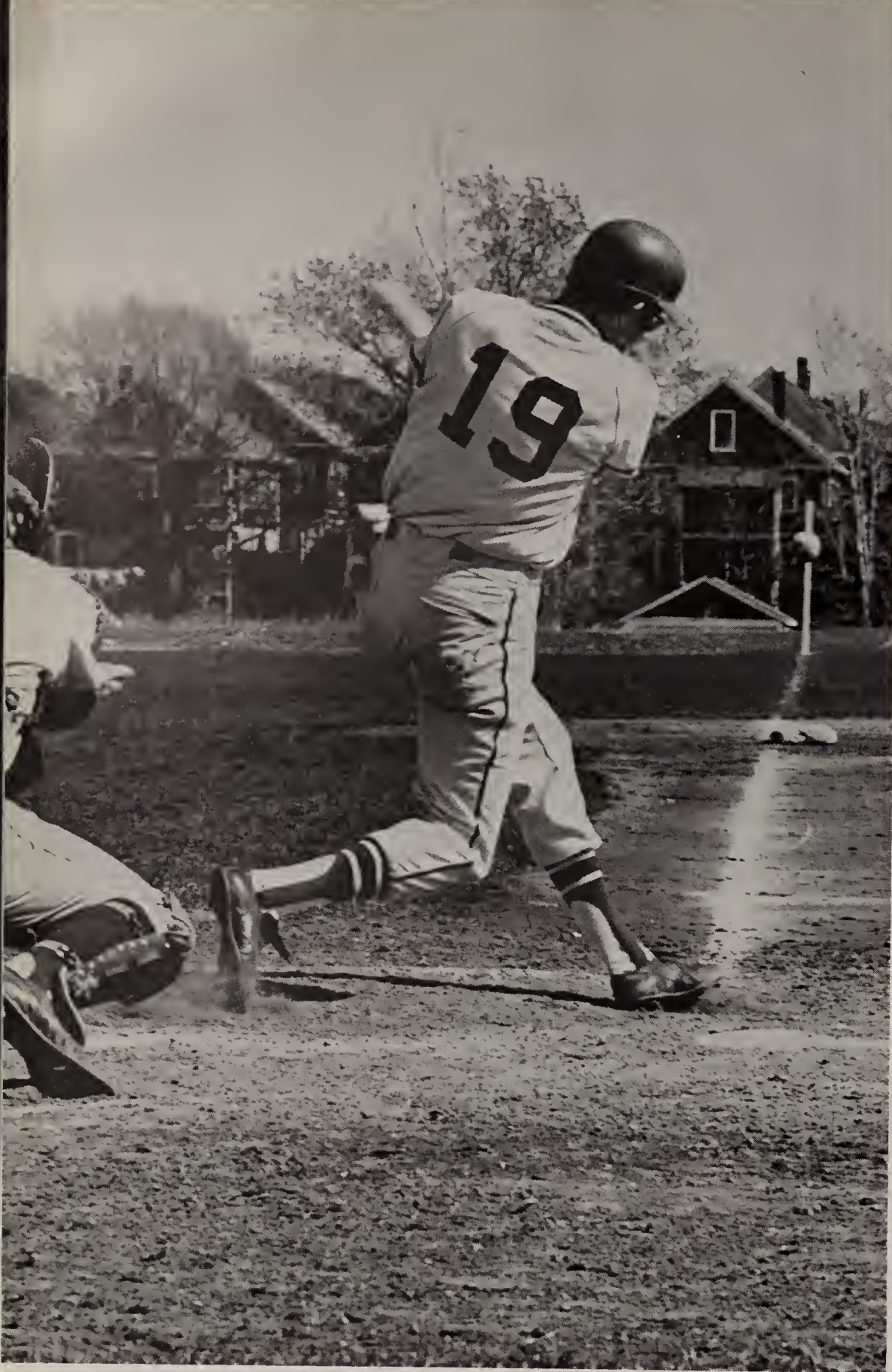


LARRY PALMER, Coach

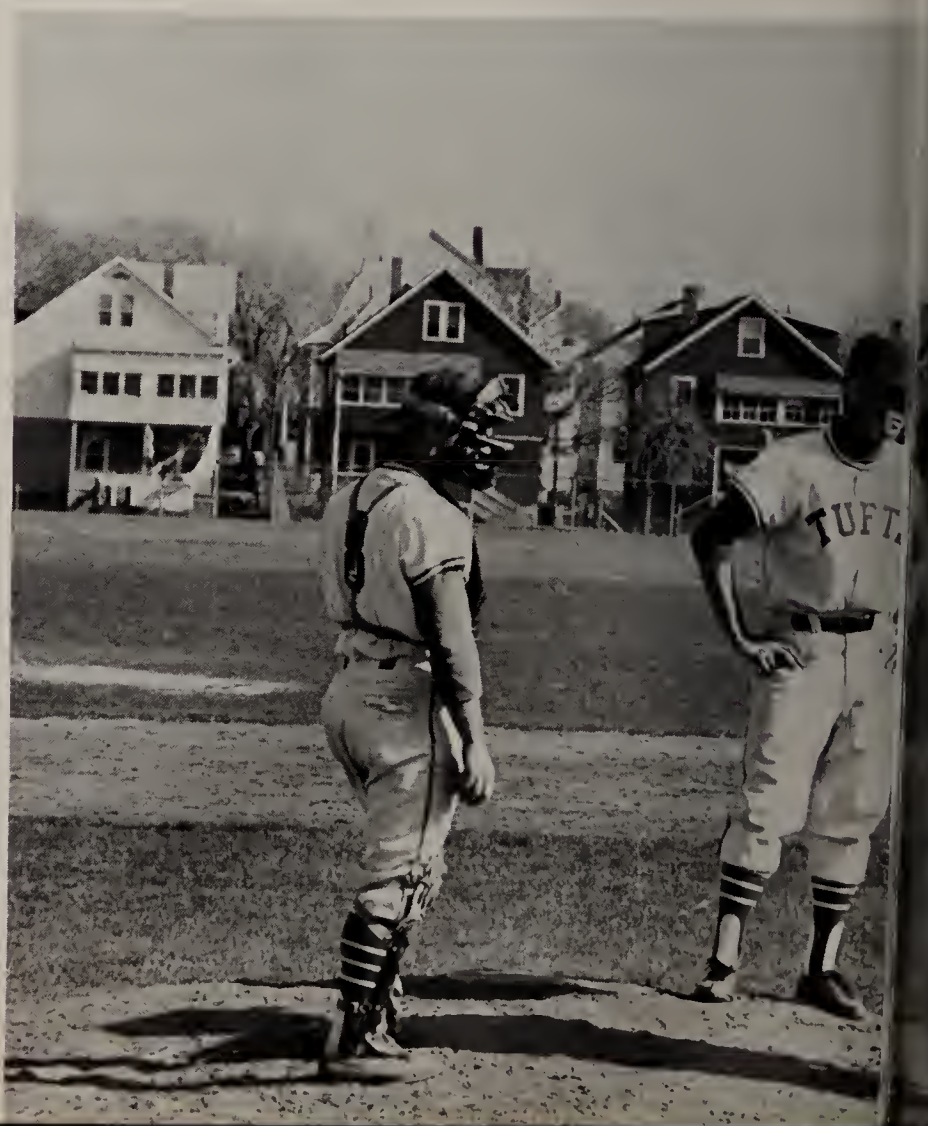


GEORGE GRIMSHAW, Coach

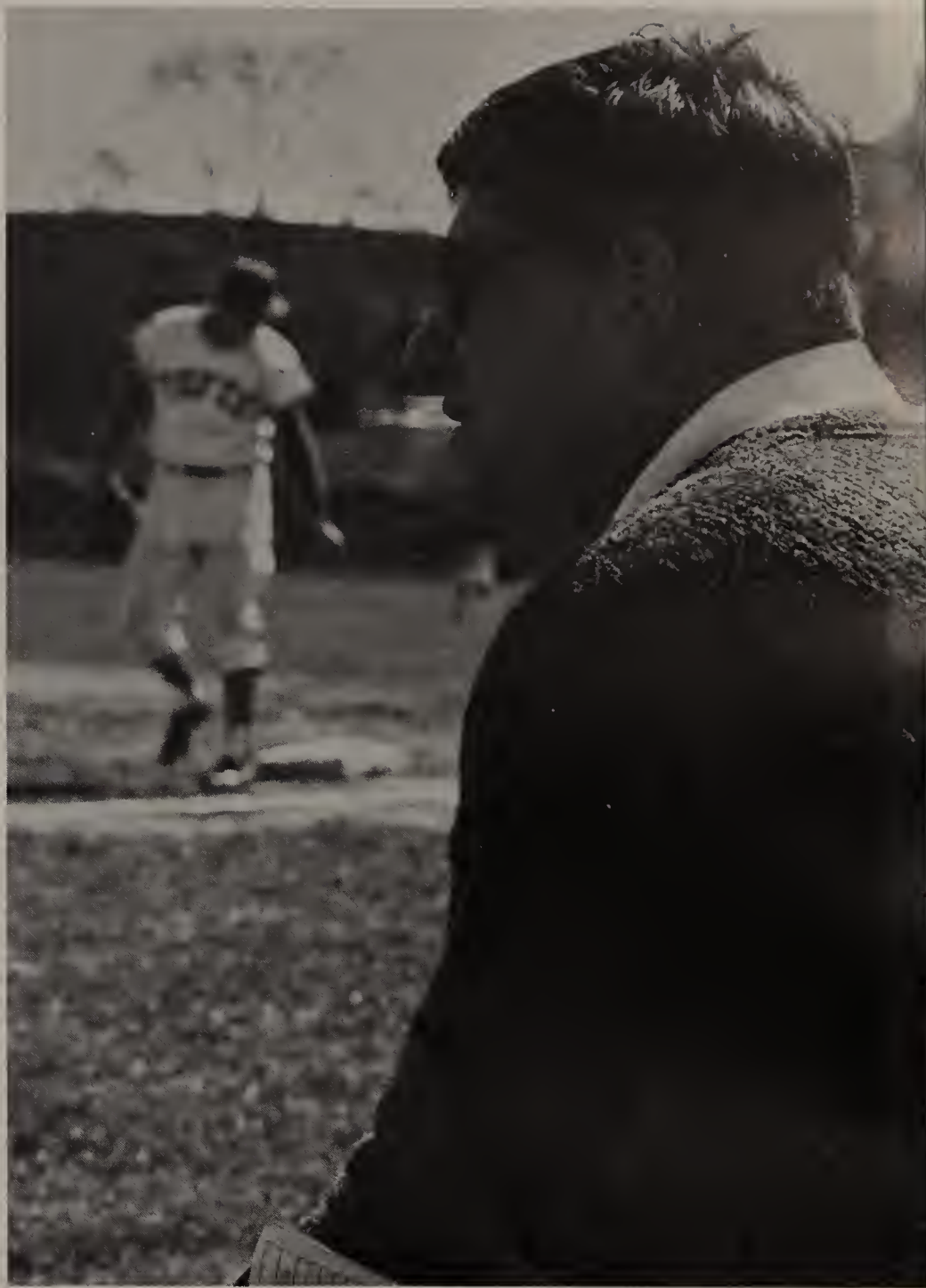




HERB ERICKSON, Coach















LIT. MAG.



WEEKLY











NOAM CHOMSKY

*There never was a good war or a bad peace.*

BEN JOHNSON



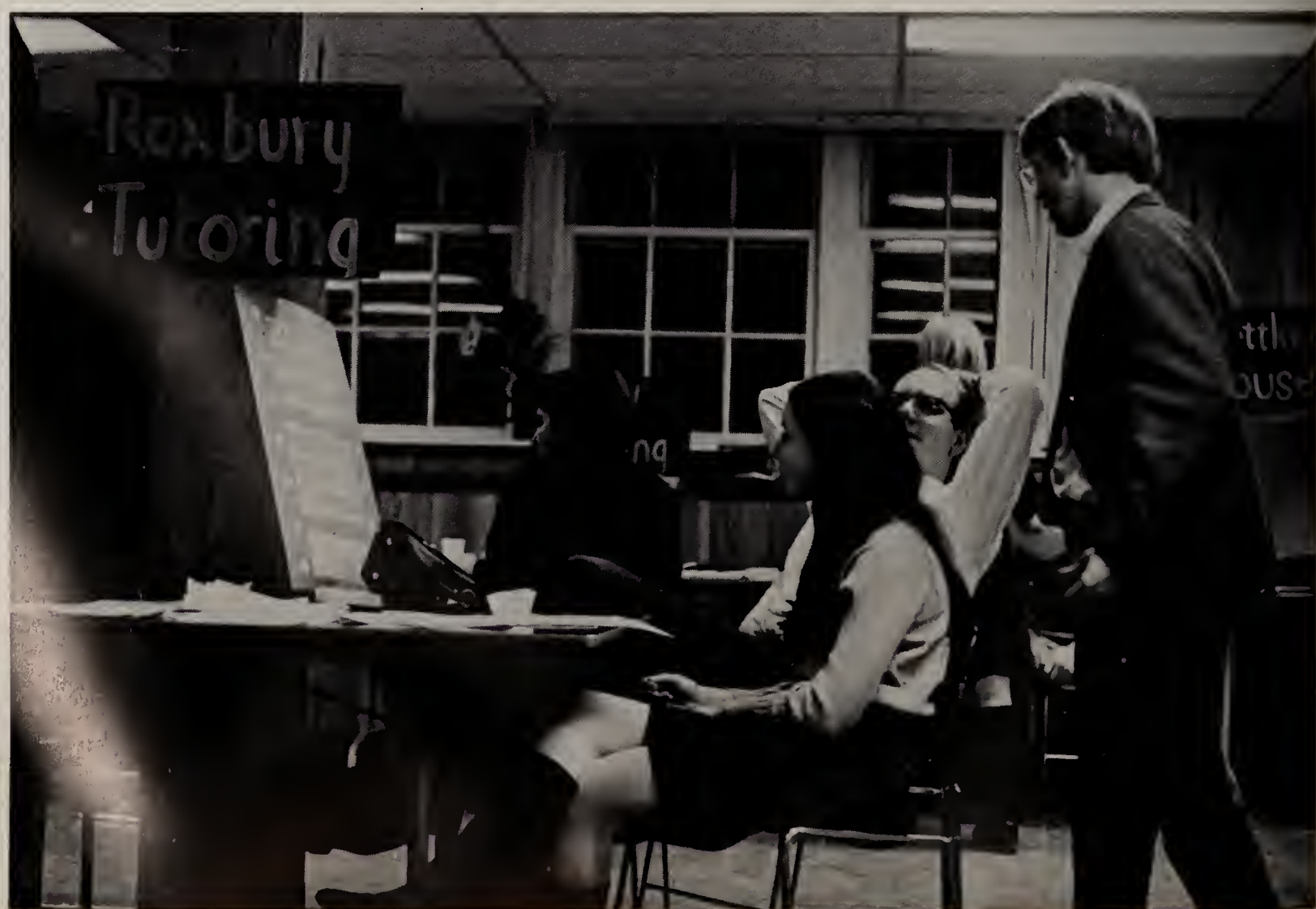
SAUL SLAPIKOFF, Biology; ZELLA LURIA, Psychology





*The moment we cease to hold each other,  
The moment we break faith with one another,  
the sea engulfs us and the light goes out.*

LEONARD CARMICHAEL SOCIETY















*I once saw children laughing in a  
green park with sunlight dancing on  
their curly heads.*







*The variations of life consist of little things.*

SAMUEL JOHNSON







Man has two and a half minutes on earth  
—one to laugh, one to sigh, and a half a  
minute to love; in the midst of this last he  
dies.

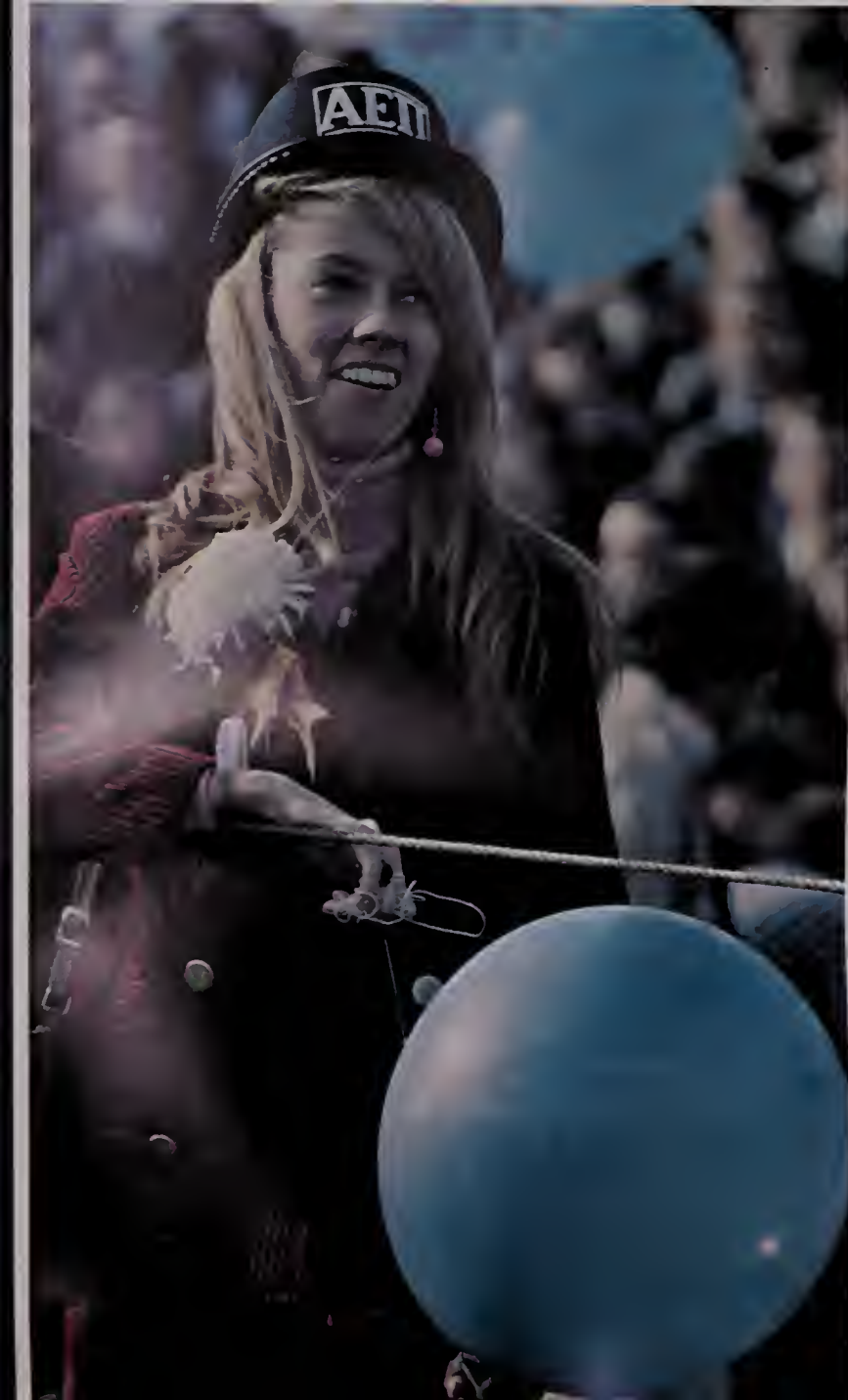
*Jean Paul Richter*



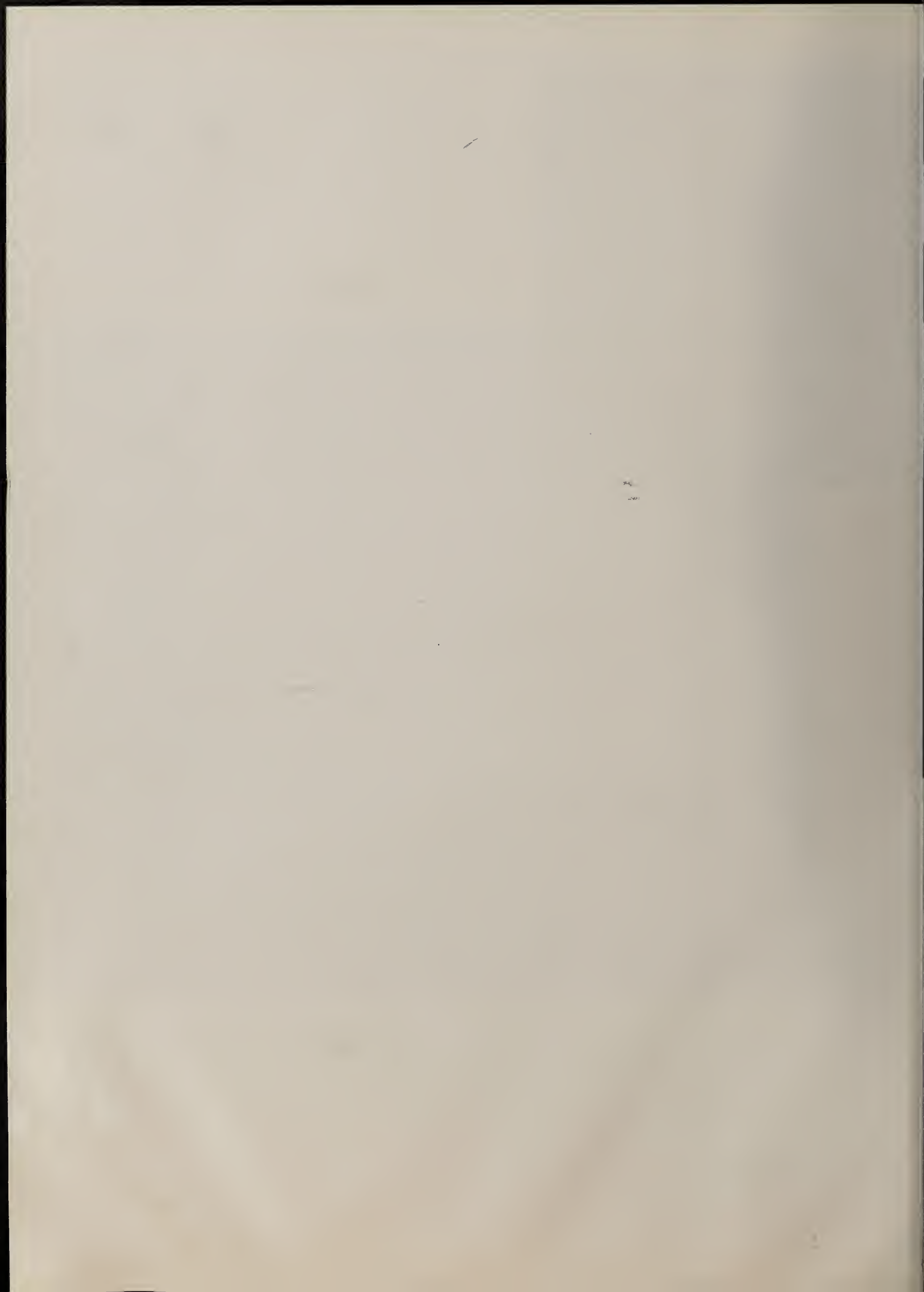
# VIEWPOINTS















## A UNIVERSITY FOR TODAY AND TOMORROW

Burton C. Hallowell  
President of Tufts University

A liberal education is defined not by the subjects a man studies but by what happens to the man. This distinction is important because so many consider that they are liberally educated automatically by taking so-called liberal arts subjects.

A college education has a noble purpose which transcends credits, grades, subjects and degree requirements. It helps us open our minds to new ideas and new vistas. No facet—reason, morality, faith,—should be ignored. It helps us grasp the notion that a higher quality of life is possible. It does not tell us what this higher quality of life should be nor does it tell us how to attain it. But it should help us acquire the humility to understand, like Keynes, that we “are the trustees, not of civilization, but of the possibility of civilization.”

This kind of education should not end when the last degree requirement is filled. Our conception of a higher quality of life should continue to evolve, and we should try to bring it to pass not only for ourselves but for others.

A university which provides the environment for this kind of education is a university for today and tomorrow.







## THE SYMBOLISM OF THE INAUGURATION

Seymour O. Simches  
Professor of Modern Languages

Many of the students, faculty and friends of the University who observed the inauguration of President Burton C. Hallowell last September were no doubt unaware of the significance of the occasion and the tradition behind the events which took place before their eyes. What explained the large assembly of visiting faculty garbed in multi-colored academic robes? What was the purpose of the mace? Why did the Governor see fit to bring the greetings of the Commonwealth to the assembly? And what accounted for the speeches of numerous other persons, including the President of Harvard University?

The answers to these questions lie in the history of universities. For as we renew a university through the inauguration of a new person as President, we renew at the same time the concept of the university as it has come down to us from the middle ages, from the great learning centers of Bologna, Paris, and Heidelberg.

Throughout the history of the university as a human institution, we find in the President, or Rector as he was called, the human symbol of the authority and integrity of the academic community—an authority separate from that of the civil community. The President has always stood for the importance of free inquiry within the academic community—an inquiry without limitation or infringement. The mace is the physical symbol of the university authority which is so separate from civil authority.

In the inauguration which took place at Tufts, these symbols were given new interpretation and meaning. The Governor at once showed the great respect and reverence which civil authority has for the university tradition. The representative of Harvard University, its President, saw fit to recognize the mutual confidence and trust that universities develop in each other, and at the same time recognized Tufts as belonging to the great brotherhood of universities with all the rights and privileges inherent in this association.

As faculty and students, we are constantly aware of the importance of the university in the development of the individual to his full potential

in thought and creativity. But we are also concerned with the relevance of the university to the world around us, for no thought can exist in a vacuum. Knowledge ultimately must be implemented and tied to reality.

As we hand over the keys and charter to the one who assumes the presidency of the University, we symbolize a renewal of all that universities have ever stood for, the striving for the pursuit of knowledge, universal and endless, across frontiers which exist only for the moment.

For in a world whose complexity threatens at every turn, and in which the spirit of liberty and freedom may seem to many to be endangered, it is important that the university be continually re-dedicated to the unfettered spirit of free inquiry. This is the symbolism of the Tufts inauguration.





# THE CHILIAST'S GARDEN OF VIRTUES; OR, THE FIRE THAT BURNS DOES NOT HEAL

Lee Andrew Elioseff  
Associate Professor of English

Recovering St. Augustine's insight—that *cloaca* and *ecclesia* are near kin, that the church (the assembly of people) grows out of and rests on a sewer—is, indeed, matter for Jakes the Moral-ist. We are heirs to civilizations created miraculously by descendants of beasts of the field. The traditional language of strength, of intellectual and spiritual virtue, betrays civilized ardor—transforming it into the fetid ordure of industrial post-Christian society. Faith in what? Hope for what? Charity for whom? The language and the strength are not our own. They belong to the past, may renew the future. But the letter kills by reminding us that pigs inhabit the temple, by blinding us to the fact that the sewer is the temple, and by binding us to the myth that pigs and princes are separated eternally by that abyss which kept Lazarus in Abraham's bosom (Luke 16: 19-31) from taking cool (and unpolluted) water to the rich man in the midden of the Devil's privates.

Whatever its claim to a unique excellence, the academy is more nearly a mirror (a virtual image) of the society at large. Industry, the government, the arts and professions have in good measure the moral and intellectual gold thought to be peculiarly welcome and secure in colleges and universities. They will attract





an even greater share when the models and metaphors of a new civilization have been more artfully expressed than they are now by those professors whose loyalties straddle the late-nineteenth and early-twentieth centuries. If, however, the outside world is venal and the academy perpetuates conservative irrelevance, neither is so benighted as their critics need to believe if they are to preserve their own illusory importance of being earnest. Nine out of ten Jeremiahs think that they are Moses, and the tenth thinks that he is John the Baptist. And who, pray tell, is the Christ Child—Dr. Spock or Marshall McLuhan!

Does the Eagle know what is in the pit?  
Or wilt thou go ask the Mole?  
Can Wisdom be put in a silver rod?  
Or Love in a golden bowl?

*Moral Indignation*, the stable product of guilt culture, is a luxury—at its worst, a puritan make-shift for sex, aggression and real social action. This scourge of early industrial society is epidemic among disenchanted intellectuals who fancy themselves philosopher-kings. The children of their darkness remind us that public power lines private pockets. We must not forget that abdication from the public realm by the responsible muddled classes—for their private profit and to their enormous self-satisfaction—made possible movement from stately thrones to overstuffed seats. The voice from the political wilderness cries, "Uphold the *polis*," and the congregation echoes, "Absterge the podex." Small wonder that so few know what need Achilles had for a helmet.

But Love has pitched his mansion in  
The place of excrement;  
For nothing can be sole or whole  
That has not been rent.

We must be prepared, then, to translate nature and human nature into vital forms—this is the art of the future. We are neither the first, nor, hopefully, shall we be the last tenants of this hoar house. For the moment it is ours, and for the first time it is in man's power to renovate it from top to bottom. The wildest technological dreams of Leonardo da Vinci and Jules Verne are present realities. We are the Lords of Nature, and ours is the glory and the danger of re-creation. But we must have *Patience*—life is short, and art is long to learn; *Courage*—with heart and hope, the skills and crafts developed patiently may blossom into art; *Discipline*—we must have the strength to translate enslavement to motive into love of Reason; *Empathy*—to support trust in what is foreign to our being; *Vision*—to see is not merely to believe, but, also, to shape and make real; *Energy*—*energeia* is the light of the world. *Energy*—informed by *Vision*, deepened by *Empathy*, and sustained by *Discipline*, *Courage*, *Patience*—is the Fire of Reason which does, in burning, heal.

Bring me my Bow of burning gold;  
Bring me my Arrows of desire:  
Bring me my Spear: O clouds unfold!  
Bring me my Chariot of Fire

I will not cease from Mental Fight  
Nor shall my Sword sleep in my hand  
Till we have built Jerusalem  
In England's green and pleasant Land

"Would to God that all the Lord's people were Prophets."

Numbers, 11:29

This is our power and our glory, our burden and our holy terror. I leave you with them—and the composted strength of St. Augustine, Swift, Blake, Yeats, Freud, Joyce, and Samuel Beckett. You are the riches not of the nation but of the world. Expend yourselves wisely—spend yourselves well.

Jakes





## I HATE TO LOSE

Tim Horgan, A '49

Sportswriter for the Boston Herald Traveler

We held our annual alumni smoker the night before the Homecoming Day football game last November and invited the new President of Tufts, Dr. Burton C. Hallowell. Ambushed him, is what we did.

Dr. Hallowell had no sooner finished his brief and genial remarks to the alumni than we fell upon his head.

Why doesn't our football team win more games?

"I hate to lose, too," said Dr. Hallowell.

What do you intend to do about it?

"What can I do?" pleaded Dr. Hallowell.

What's the matter with our athletic program, anyway?

"I wish YOU would tell ME," replied the new President.

This is what happens to alumni everywhere. They equate the fortunes of the football team with the quality of the overall athletic program, sometimes with the quality of the university itself. And when the football team loses, they raise hell.

Sensible? Of course not. But alumni, as you'll soon find out, don't have to make sense. Just noise. Students and presidents have to make sense.

This is why no alumnus ever should presume to deliver a critique on his alma mater's athletic program. Only presidents and students are capable of doing that. The president, in the long run, is the person responsible for athletic policies and procedures. The students are the ones who either enjoy or suffer the consequences.

Dr. Hallowell said that night that he is very much in favor of winning football teams at Tufts and a strong athletic program in general. Provided, of course, it's all kept within the context of the total educational picture.



This is the least of Tufts' problems. The university has never overemphasized one sport over athletics in general and isn't likely to in the future.

But do the students care whether their athletic program is good, bad or indifferent? There is reason to believe they do not. Last spring I was invited to take part in a symposium at Curtis Hall on Tufts athletics, along with Dr. Leonard Mead, then the acting President of the university, and Harry Arlanson, the athletic director. Five students showed up. The young man who promoted the affair sent three of his friends scurrying around the Hill to knock on dormitory doors and yell "Fire!" along fraternity row. They roused out maybe 15 more students. So we held our symposium but it wasn't really necessary any longer. The answer to what is wrong with Tufts athletics was as obvious as all those empty seats.

There is a certain lassitude toward athletics among the student body which I think is the core of the problem and which I'd met on other occasions, too.

Three years ago, for instance, I attended another alumni smoker the night before the Homecoming Day game. This was Mr. Arlanson's final year as football coach, and I chanced to meet him in the parking lot next to Fletcher Hall. He was going to a pep rally on the Old Campus and apologized for not stopping to chat because he was late. We were standing some 15 feet from the Old Campus so I looked across and saw a handful of cheerleaders, band musicians and lovebirds huddled in sodden clumps, waiting for the rally to begin.

"Late for what?" I asked the coach. He shrugged and trudged across the campus anyway.

The best any college athletic program can do is provide the facilities, the equipment, the coaches and the teams. It depends upon the students to breathe life into the program.

Tufts certainly has all the physical properties of a good athletic program. The best criterion of this is the intramurals. The facilities and competition are there for any student to take part in any sport he likes, to whatever degree he chooses.

Next comes the intercollegiate program and this is where Tufts has had problems in recent years. And the college is more to blame than the students, because a consistently poor football team, or basketball team, or track squad, is only a reflection of a college's attitude toward intercollegiate athletics.

If the varsity teams constantly lose to colleges in their own class, then there's an imbalance in the student body. I think Tufts made a mistake some years ago in over-emphasizing academics to the point where it admitted mostly those students who had the big college boards and then subjected them to a "pass or perish" regimen so difficult that they had little time or energy to enjoy extracurricular life, including athletics.

This is bad for any university and even worse for the few students who still want to play varsity sports. You don't build character by getting walloped every Saturday.

I may be entirely wrong about this and also in the belief that the term "a well-rounded education" doesn't mean the students should get humpbacked from poring over the books. But if I am not wrong, this will help explain the student apathy toward athletics.

There, has, incidentally, been a more liberal admissions policy in the last few years and more and more student-athletes are coming to Tufts. This should help to solve several problems.

Every Tufts student who is at all athletically inclined should have the time and the opportunity to play some sport, either intramural or intercollegiate, and also to get out and root for a varsity team. That's part of it, too, the old college spirit. It may seem corny in this ultra-sophisticated age, but so, when you come right down to it, are *Hamlet* and F. Scott Fitzgerald. But that doesn't mean they don't give your emotions a good stiff workout, put a little catharsis in your life.

If you didn't get something out of the athletic program at Tufts, well, you'll live and maybe even prosper. But you missed a great deal too. If you didn't get as much out of athletics during your four years as you wanted, then ask yourself why not? Somebody failed, either you or the college authorities. Was it your fault, or theirs? Or a little bit of both?

Only you can determine that, and only you can do something about it, by telling President Hallowell or Mr. Arlanson or any of the various coaches what can be done so that the students can enjoy athletics at Tufts. They want a good strong, reasonable athletic program and a few thumping victories over Amherst, Williams, and Trinity. But do you? Speak now, or forever hold your peace at our alumni smokers.



STANLEY LIPPERT, Psychology



## "STANDING ON THE THRESHOLD..."

Judith M. Mears, J. '68

Academically, the temper of the times is apparent. The Experimental College, chartered before we arrived, is the University's chief organ of curricular experimentation and, as such, is vulnerable to charges of bureaucracy and centralization. Its student board members have equal rights with the faculty members. The X Col functions on the premise that students have the right and the ability to decide what their "education" should encompass. One of the X Col's programs—the student seminars—has proven very popular. Whether one claims them as the first tentative step toward a tutorial program or as a more valuable teaching experience than any education course, or simply as one reason for a freshman not to regret he came to Tufts, the seminars are evidently meeting a felt need.

The student Council's committees have also been the source of academic innovations. The pass-fail option was largely the work of the Educational Policies committee, and whatever develops from a four course or a 4-1-4 alternative is largely their work, stimulated at times by faculty members who remember how it was at Reed or Antioch and who know all too well how it is at Tufts. The new distribution requirements adopted during our four years here were an administrative decision in the same direction as the X Col and pass-fail. They allow the individual student more latitude in his choice of courses, on the assumption that his hierarchy of relevancies is often more to the point than theirs.

The thrust of these changes is to involve the student in his own education, to force him to act and decide, rather than coming for four years and swallowing a pre-med or pre-elementary formula. The swallows among us are still here, and still in the majority. Since they are characteristic of American youth—they are eternally expectant, eternally waiting to be fed—they leave the University in peace in exchange for a useful set of tools. Others demand more. At the opposite end of the spectrum, one would have the University play much the same role in society that the Roman Catholic Church played in the Middle Ages—source of ideas, standard for conduct, conscience for men of action, and instigator of action. Yet Tufts, like so many other colleges, has traditionally believed its effectiveness lay in study and detachment. President Hallowell, in his Inauguration speech, hit this same nerve: "The temper of the students, their uneasiness and restiveness in viewing their academic experience as fragmented and irrelevant, is a more sensitive indicator of the

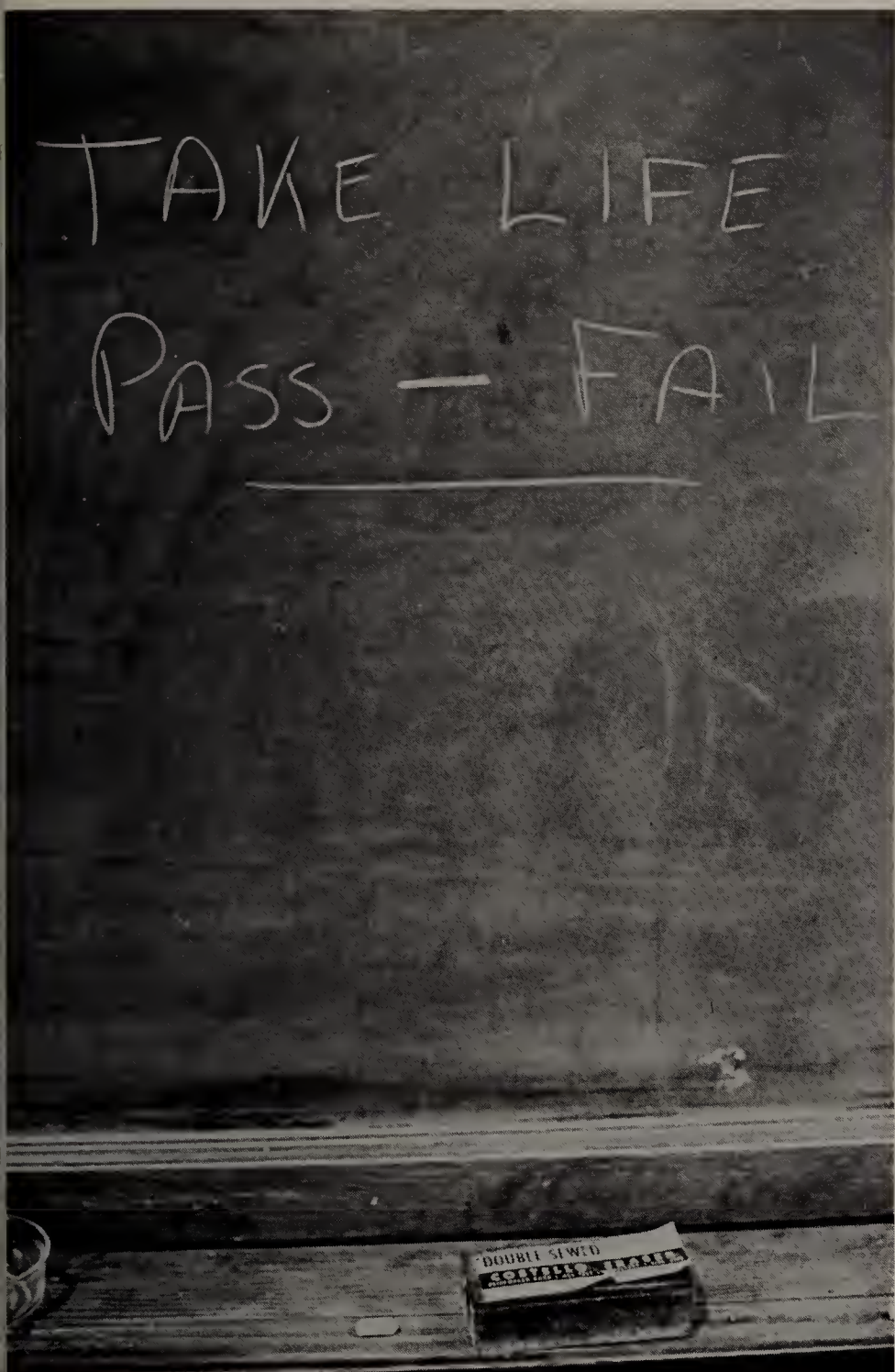
need for educational change than the temper of the administration and faculty." The ongoing commitment appears to be toward allaying that restiveness, not ignoring it, of educating to change the world, rather than merely coping with it.

In the social sphere, the same trend of involvement and activism exists. Whether it is the New Left or the YAF, political interest or issues that are channelled politically attract the attention of only a minority of students. It is largely predictable who these will be—usually a scion of the affluent, as opposed to the struggling middle class, and usually an arts or social science major. Engineers and pre-professionals may neither have the time nor the inclination nor the faith in passion divorced from expertise being able to change the world. It would be too simple to draw an identity between those who want curriculum innovations and those who demonstrate about social issues, but the underlying mentality is the same. The belief that man can affect his world and has not only a right but a duty to try is the operative principle.

This principle is institutionalized in the Peace Corps, and in Vista as well, and is gilded in the Inaugural address of a hero for the generation, "Ask not what your country can do for you, but what you can do for your country." On a smaller scale, this same premise is at work in Tufts' own LCS. One of the reasons why LCS is the largest organization on campus, and why its volunteers span the spectrum from hippie to frat man, is because it has been traditionally apolitical. And who can resist little kids? This year, LCS' concerns have grown more sophisticated. It has brought to campus representatives of striking migrant workers in California, and papered the campus with signs urging students not to buy "scab grapes." Whether LCS is a palliative or a force for action in its own right is a question best left unsettled, since its resolution might pledge the society to a course of action only a few could endorse.

Vietnam, of course, is the context in which many of these principles prance into action. When we were freshmen, the concern with civil rights was paramount. Since 1964, when (as Feiffer says) the Negroes entered the civil rights movement, and there was more hard work than drama, and the war in Vietnam looked like it was as much an exercise in institutional injustice abroad as the Negro situation was at home, the war in Southeast Asia has been the prime objective. Teach-ins, speakers, forums, demonstrations and newsletters—neither the technique nor the





rhetoric is much different at Tufts than in any other American university. The agonizing liberals sign petitions, and the liberals with the radical vocabularies find themselves at demonstrations setting up the tables the campus police have thoughtfully provided for their convenience. And the great mass of students regard the protesters with distaste, resentment, or even more characteristically, with apathy. The University reacts again to the minority, as it did in reforming the curriculum. The swallows are the background whose stability permits progress to be made. Tufts established, as almost a direct response to the Dow and CIA demonstrations, a faculty-student committee to discuss the University's responsibility in national affairs. The large majority of students did not care, and could hardly articulate the principles upon which the committee was founded. (This is not to suggest that Tufts is always purposefully imaginative or has an unabashed liberal viewpoint which it consistently follows. What progress is made comes largely as the conjunction of good timing and influential proponents).

In our four years, Tufts has not experienced a surge of leaderly types. The proportion of leaders to followers has not changed, and it would be incorrect to say that Tufts is now attracting a different type of student than it did four years ago, but the students who are coming are more articulate, and are accustomed to being given their freedom by their high schools and their parents. The issues which confront them provide a unique opportunity to test the sincerity of those around them. Often the testing process is more important than the end result, since "power" is conceived of differently at Berkeley than at Tufts, for example. Perhaps the cry is rooted in impotence, or perhaps it is a red herring, designed to disguise the real struggle—what the University will do in the world, not what the student will do in the University.

In the four years we have been here, the student body has not noticeably grown more heterogeneous. There are more Negroes, however, and not necessarily from established families in large cities. Upward Bound is bringing diversity to the campus, not for diversity's sake but for the good of those who happen to be diverse elements. A non-conformity index would probably be no higher now than when we entered. Activism is now fashionable, and what appears to be non-conformity may just be conformity in different things, once thought to be radical.

Sartorially, the same principle holds true. There are more beards and mustaches than once there were, but they are there because the response to them is not threatening and even appreciative. Sandals and boots are *de rigeur* footwear and enjoy a hold on the populace as tenacious as white bucks enjoyed in their heyday. While there is no such thing as a "frat look" or a "New Left look," there are distinctive touches useful for identification. Rimless or plastic glasses, faded jeans, Army surplus jackets take on a distinctive significance when assigning unknown people to niches. Perhaps this all is a function of the absence of the necessity for looking like everybody else while in college and the chilling knowledge that a pea jacket and shit kickers do not either an account executive or a caseworker make.

If our four years was neither the best nor the worst of times to be at Tufts, it was full of paradoxes. Striving for greatness (and afraid of being an-also-on-the-threshold like horses who also ran) the University began cutting off the arms which help secure its quality. In the name of financial solvency no sacrifice was too great to make. As we take our place in the ranks of graduates, hopefully not as professional alumni, we will be in a position to see whether those sacrifices were too great, or indeed, whether there was anything left to sacrifice for.



# BOSTON



Richard Kaplan, A '68

The slow rattle and shrill squeaks  
Old metal, ever repainted, grinding the miles  
Above and below the old city.  
At once above with the pigeons at Boston Garden  
And below with the rats at Atlantic Ave;  
And so it meanders, the old trolley car,  
Slowly it crawls to a halt under Government Center,  
The once-was, but only memory, Scollay Square,  
Now the grandiose rectangles of metal and concrete,  
Shining and clean in the misty air  
Breezing gently in from the Ocean, besmudged life-  
giver,  
Across the old custom towers, mingling with the oily  
musks  
Of the Charles, and the old streets of the North End  
Where the shiny new America has not replaced the  
shops and carts,  
The heavy European accents: old world traditions and  
bread  
Omnipresence of the Hanover Street world.  
Earlier the Market, a continuous burst of energy:  
Man, work, and food, those basics all in focus  
Where the metal and machine are not real  
The simple energy of life unencumbered . . .  
The derrick snorts and the engine whines,  
The gang boss in gesture and half-word curses his  
orders;  
Higher and higher Boston rises,  
The modernization of America stares down at the old  
life below.













Chaos of five o'clock downtown:

A torrent of people pouring into the rush-rush streets  
 Washington boils and Tremont floods,  
 All gushing into the old MTA entrances to all points;  
 The downpour from those supermarket department  
 stores,

A mad haze of moving humanity, chaos of faces  
 Never seen again, but repeated Monday through Friday.  
 The rain is harsh and sad in its passing fury  
 Too quick to catch, too chaotic to know.  
 Across the floating puddles and through the ceaseless  
 rain

The great big green, the calm isle, almost a dream,  
 Peace in cordoned landscape, mottled with benches,  
 Dogs, drunks, the endless art students and their papers,  
 The relaxed businessmen, the priests, the flower people,  
 All slow and easy like a light spring rain gently passing.  
 The old ladies and pigeons versus the squirrels;  
 Peanut shells and small stones, grass and small trees;  
 Occasionally a large gathering to celebrate love and  
 flowers

In the spring when the winter bluster doesn't sweep  
 across.

All proceeds to night and the Commons and downtown  
 fade in the grayness  
 Dotted with neon and shadows, breathing easier, wait-  
 ing for tomorrow.









Atop the sleek monster, modern sky-piercing Prudential Tower,

One can watch Boston and the ageless Charles, witness of the old times,

When the founding father figures were more than portraits in a museum;

And even now, indifferent witness to lovers and football games, sun-bathing and love-ins

On its banks when the tide is in and the dirty stench is hidden.

At night a symphony of reflected lights while ice chunks flow slowly to death;

Or the spring breezes that ripple the water and gently waft the hair of mid-day strollers;

Old dirty river, smudged remnant of virgin lands, now a reminder to the viewer

Of Boston's changing features, topped by Prudential, showplace of the twentieth century.

Trinity Church, overcome by the dust of ages in celestial quantity, is no match

To the personal belittling by the altitude of the ultimate spire, blunted atop.

But the sky-walk makes one a king, regarding man's tiny realm below, in philosophical distance,

But the couples look more in awe at each other than below.

The passionate confusion of the searching young, while the old order fades

With intimidating actions on the underground and snobbish rejection of the avant-garde.

What is Boston, old city of the Revolution, witness to new radical changes

And a hope for tomorrow; it is only life's flow, aging and frequently besmudged,

Like the Charles as it carries melting ice to the sea.















SENIORS









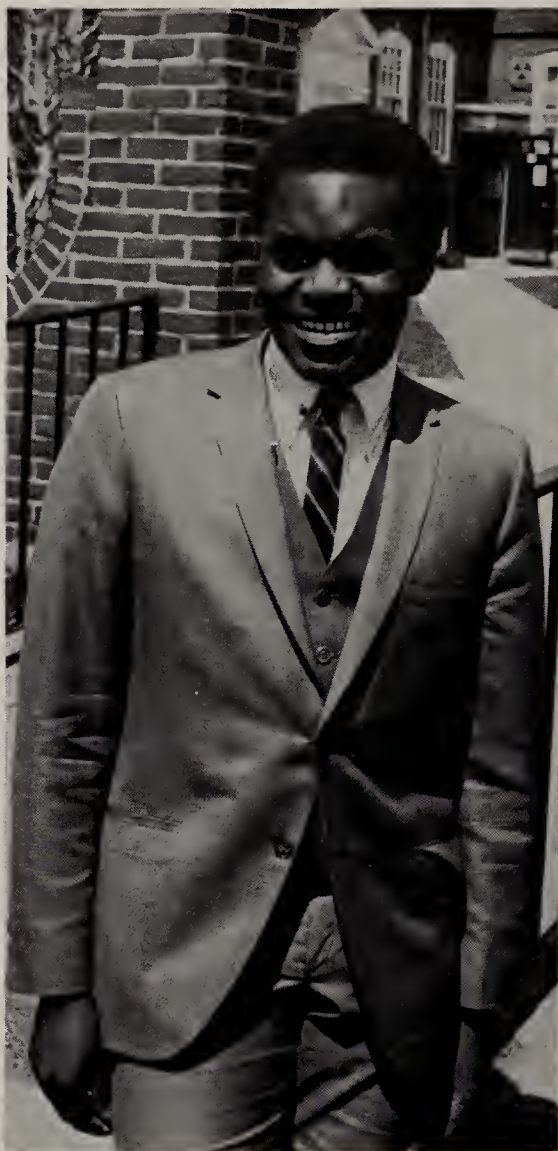








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SETH O. ADAGALA



RONALD C. ACTON

ABDEL A. ABOUSEDA



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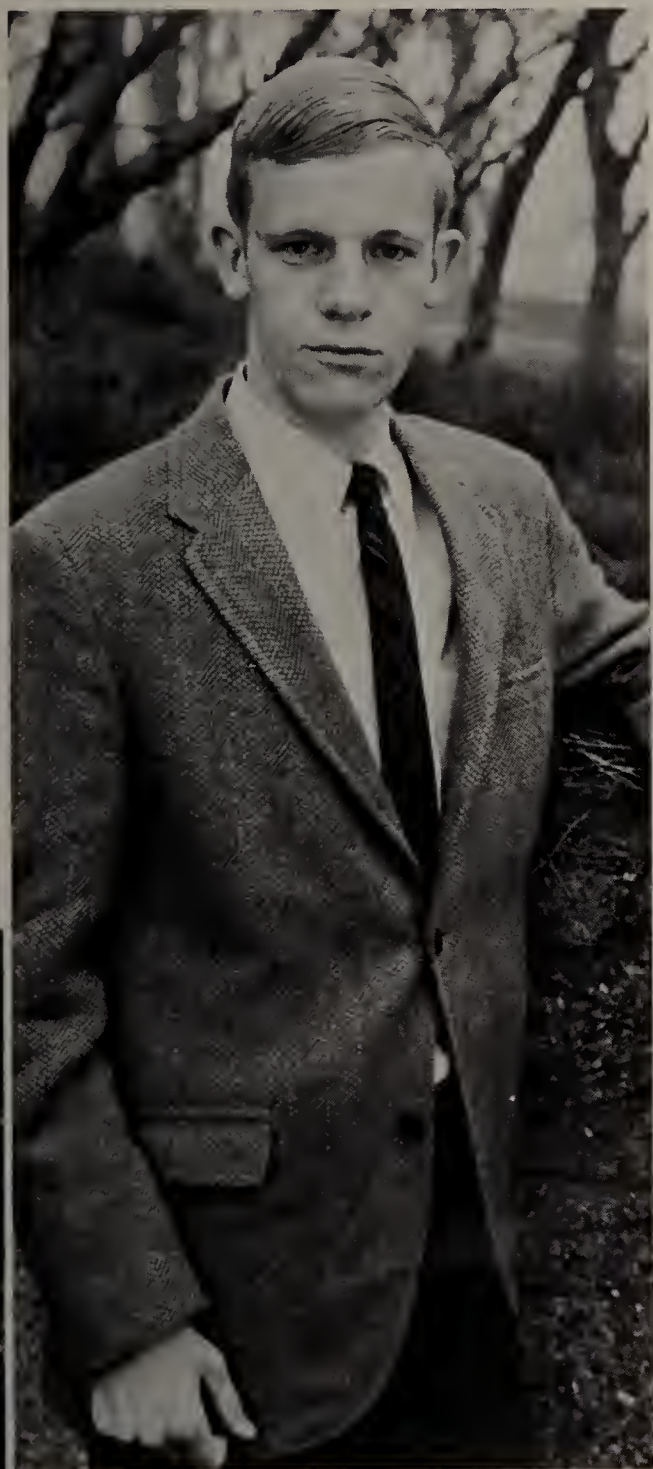
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CELIA N. ATKINS



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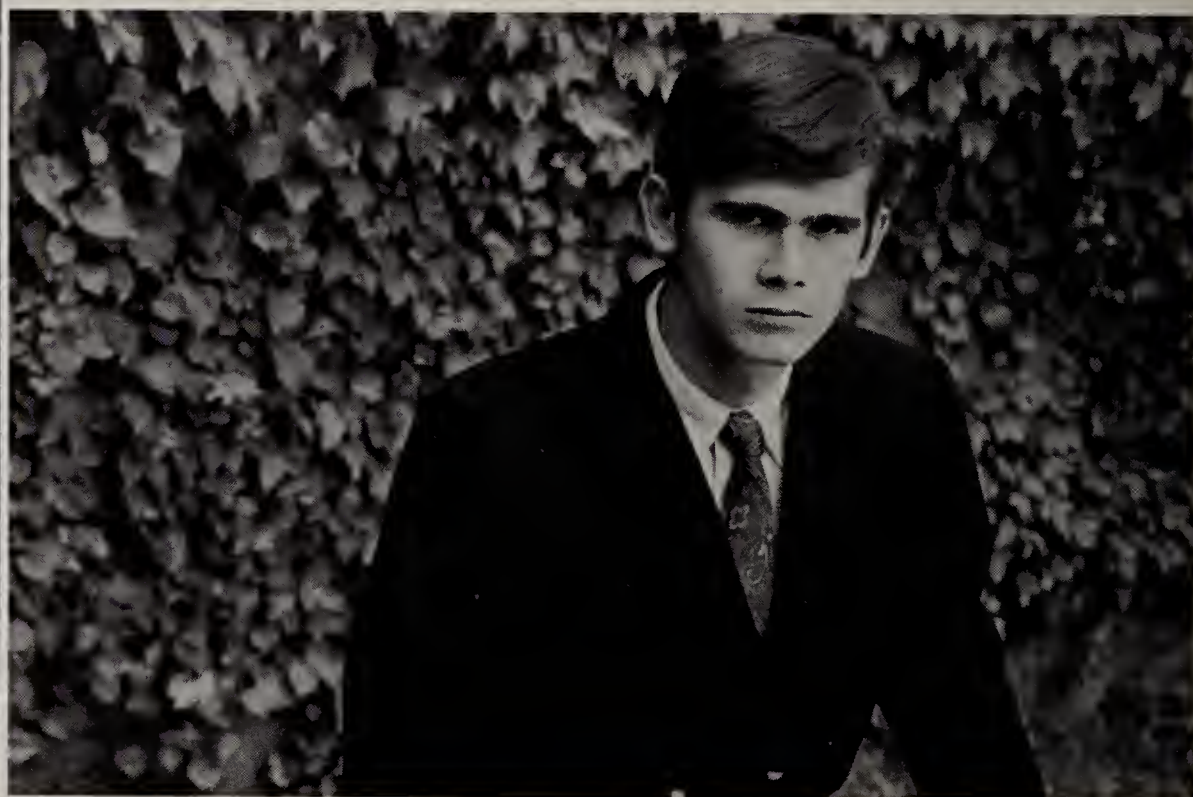


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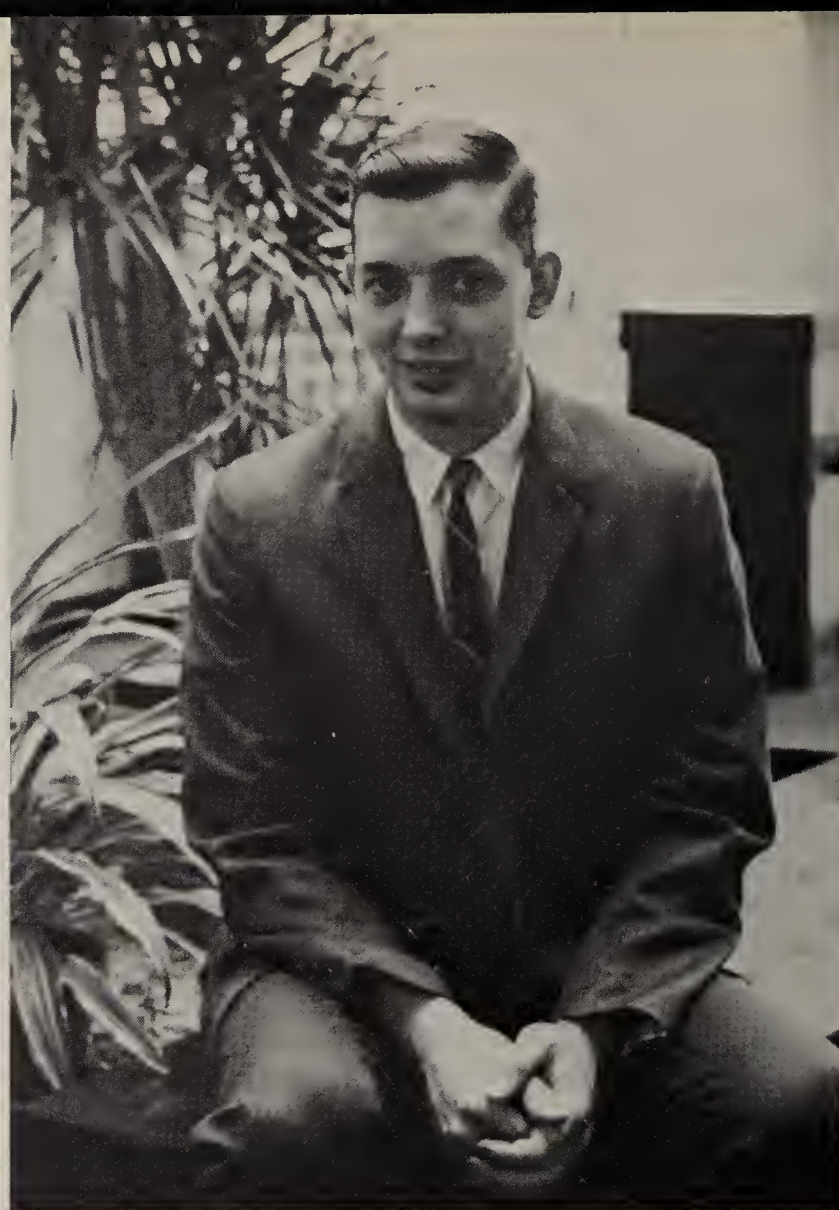


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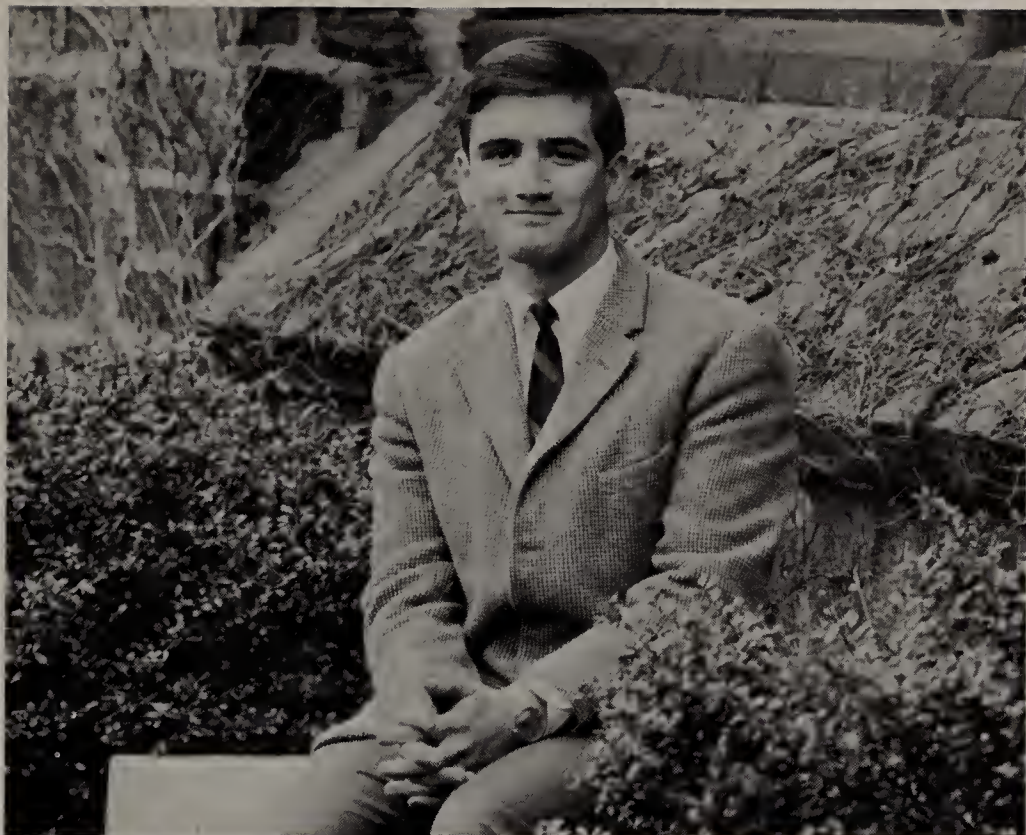
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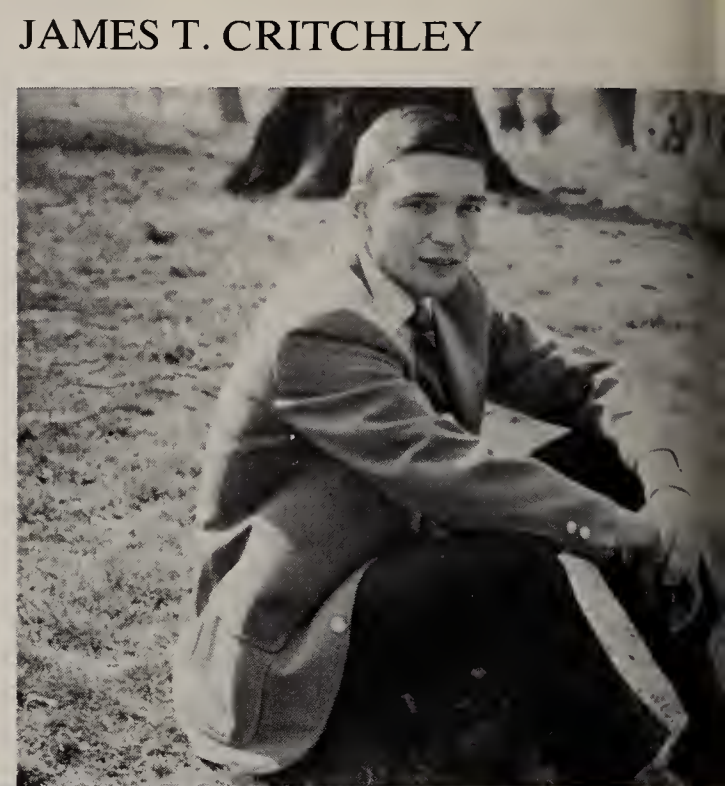


JUDITH A. COCHRANE



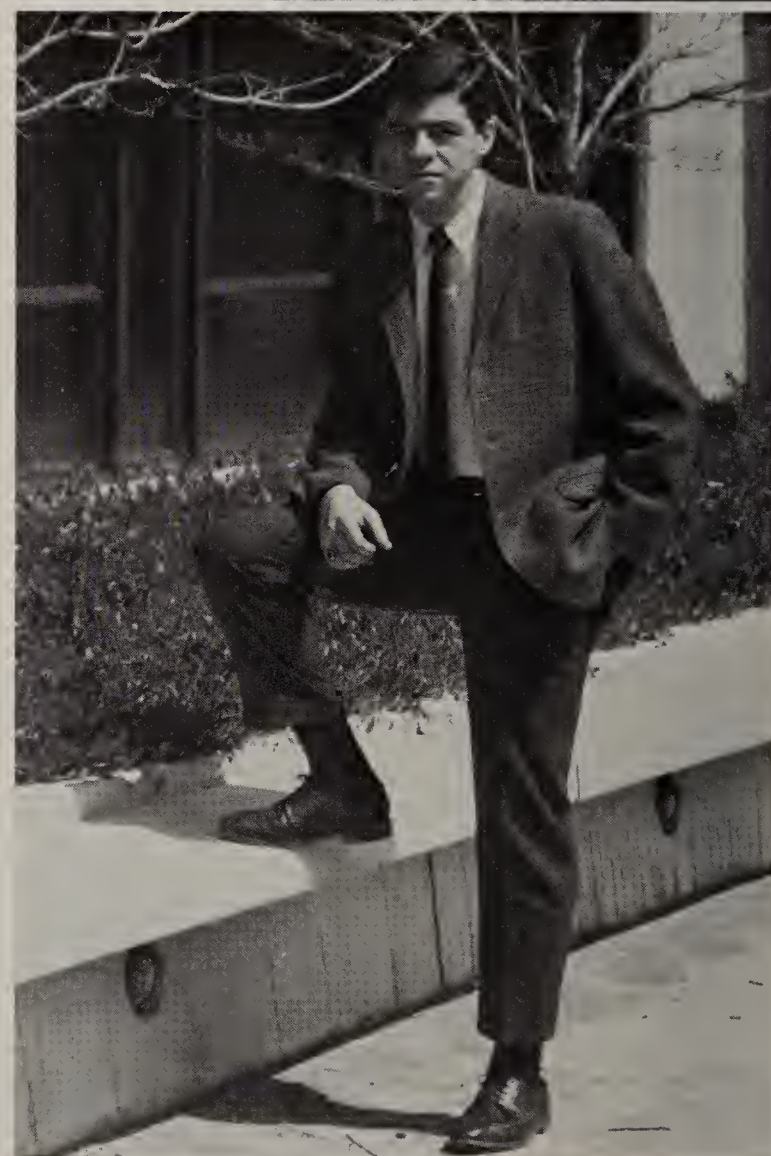


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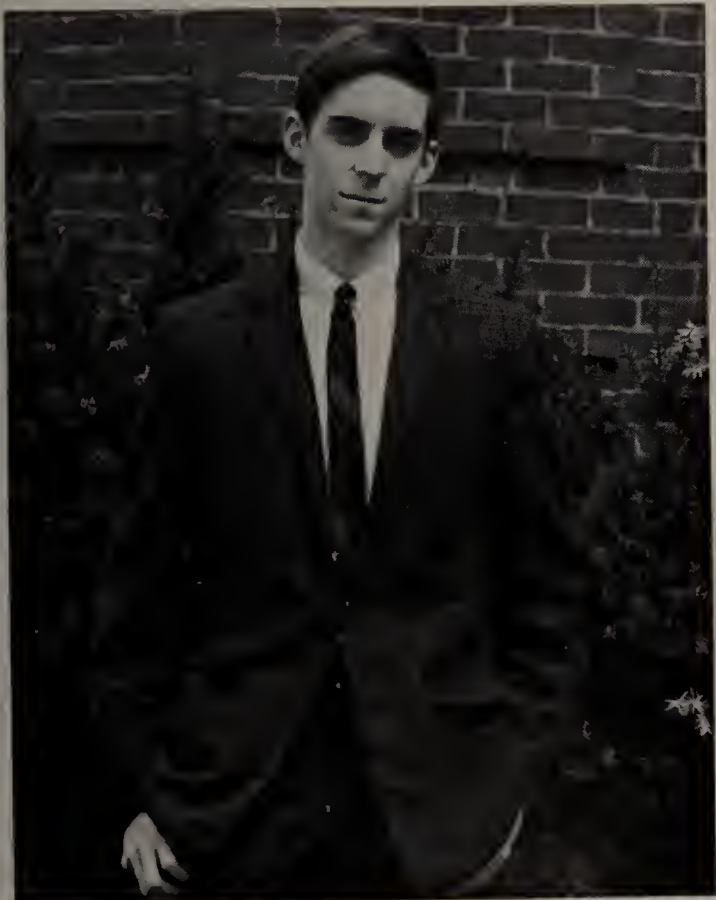
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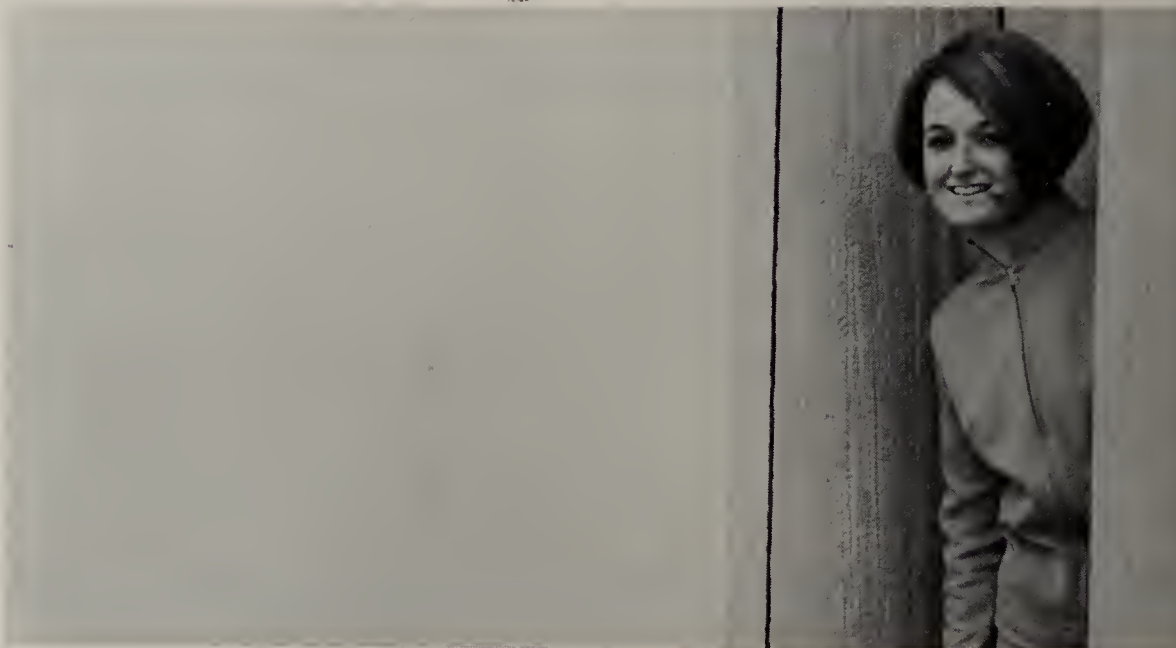


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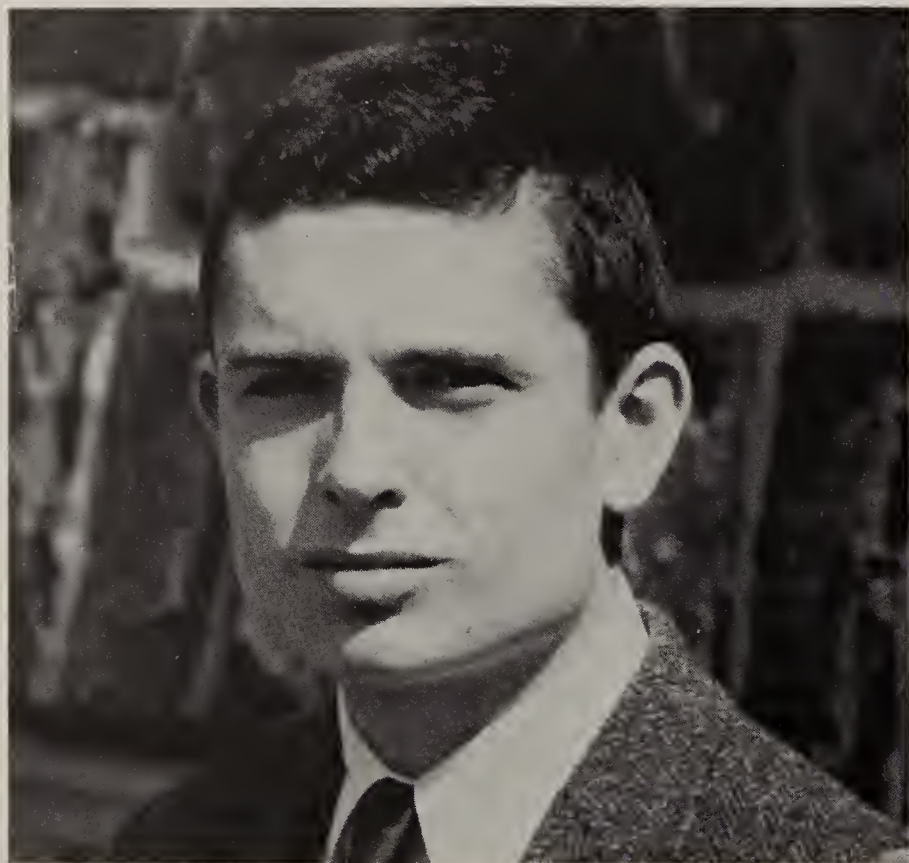
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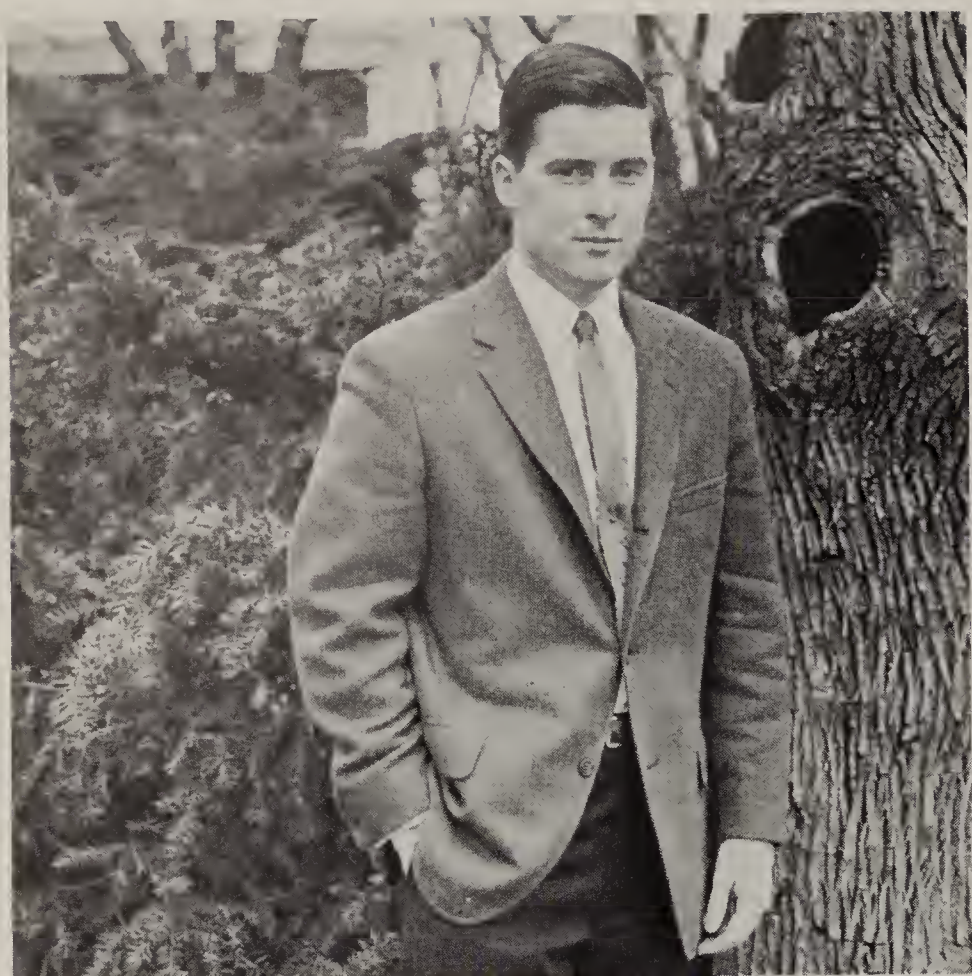
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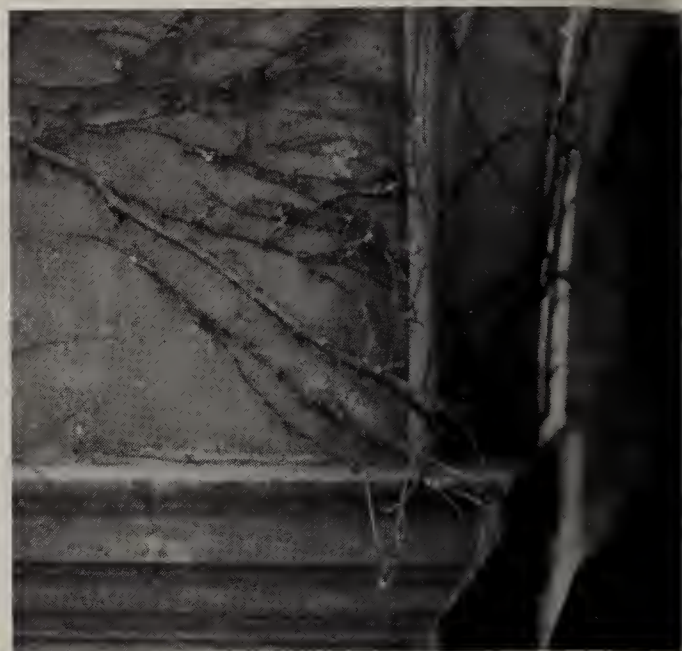
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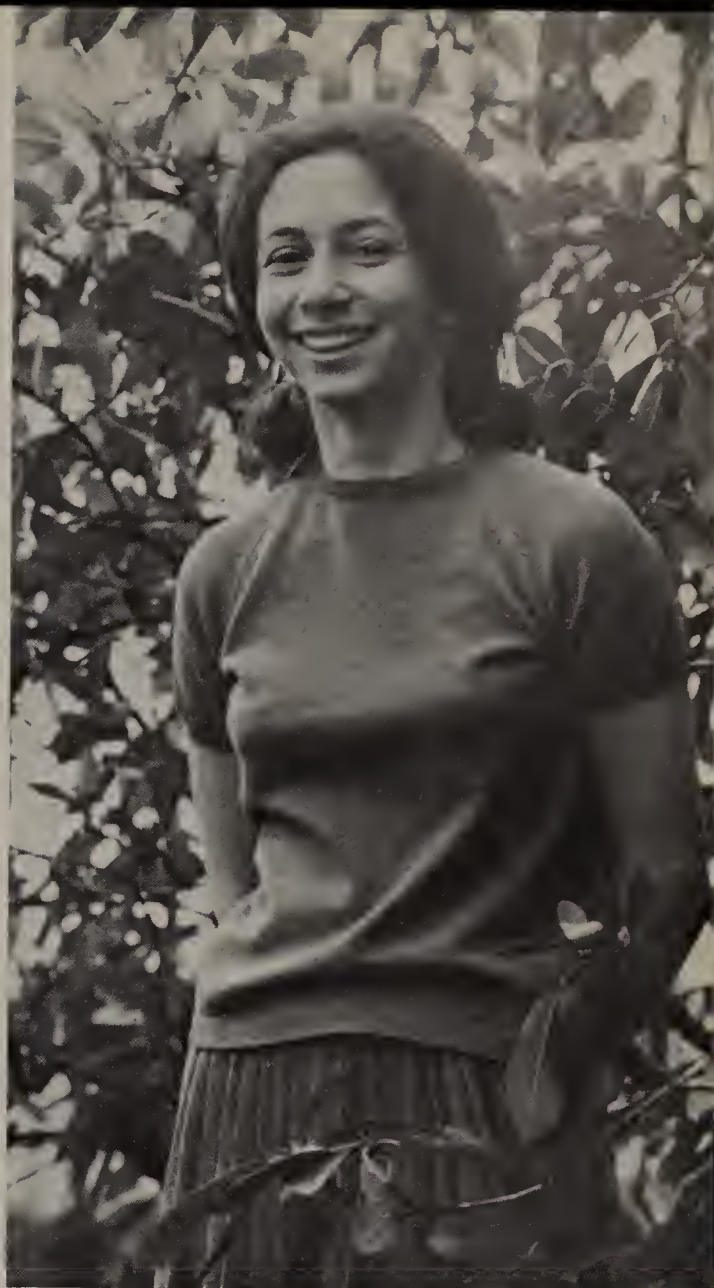


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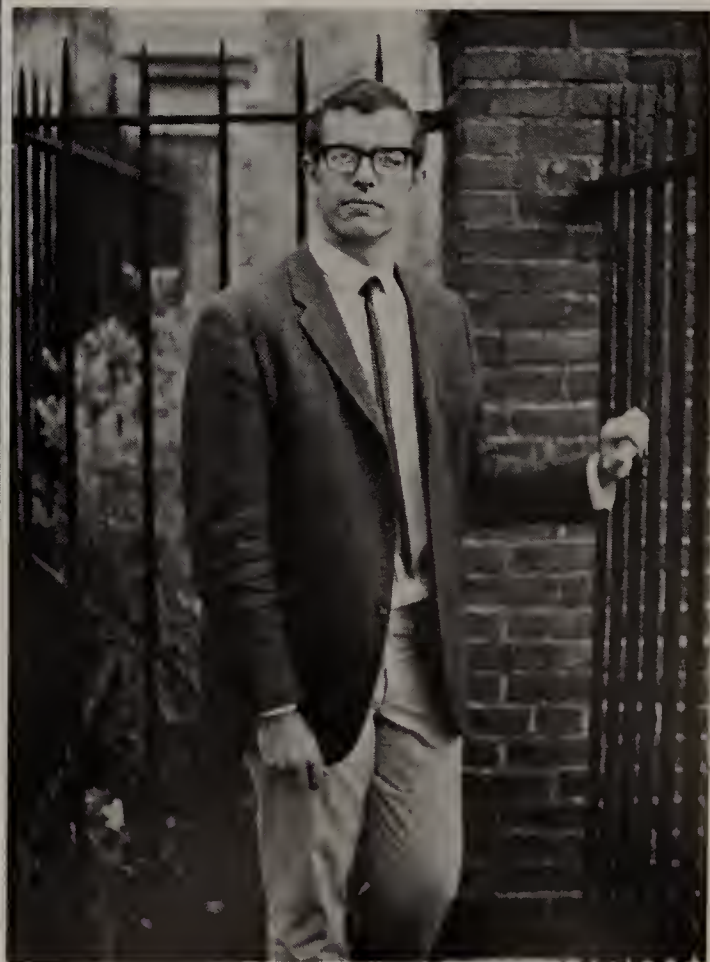
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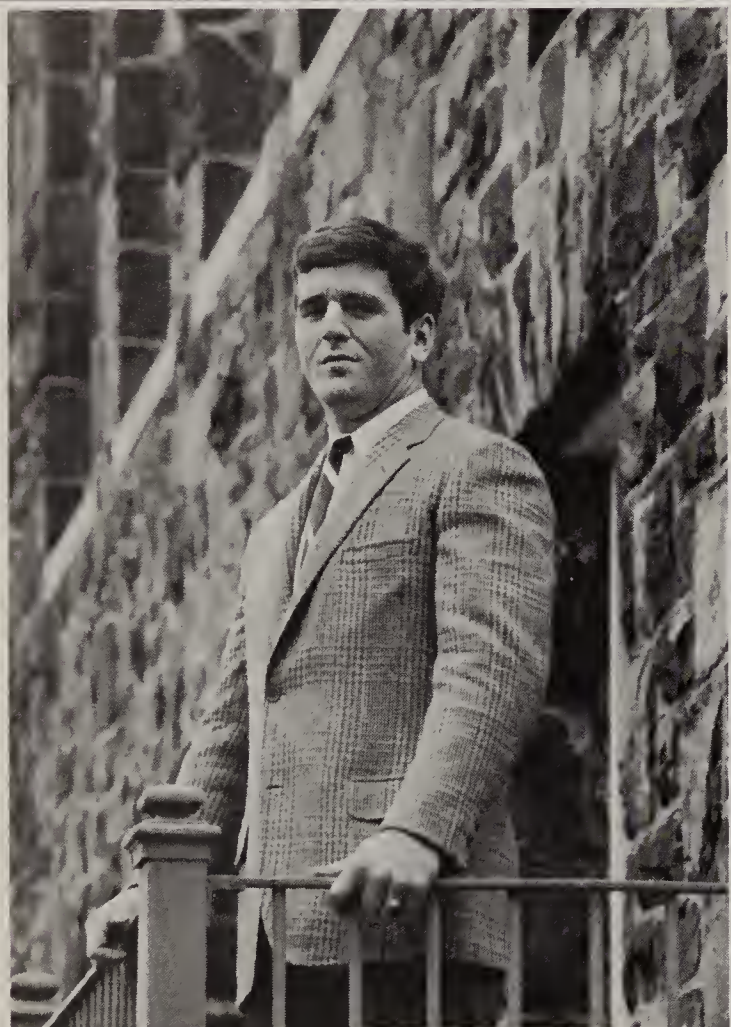




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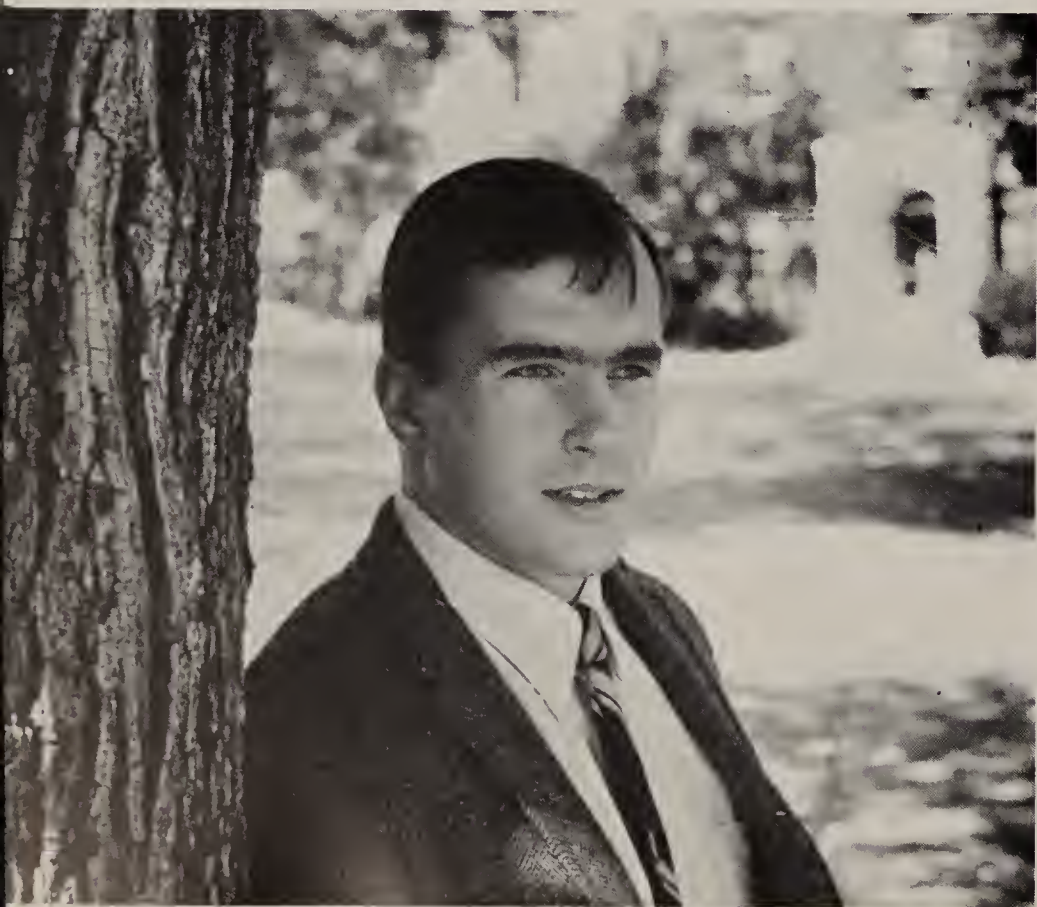


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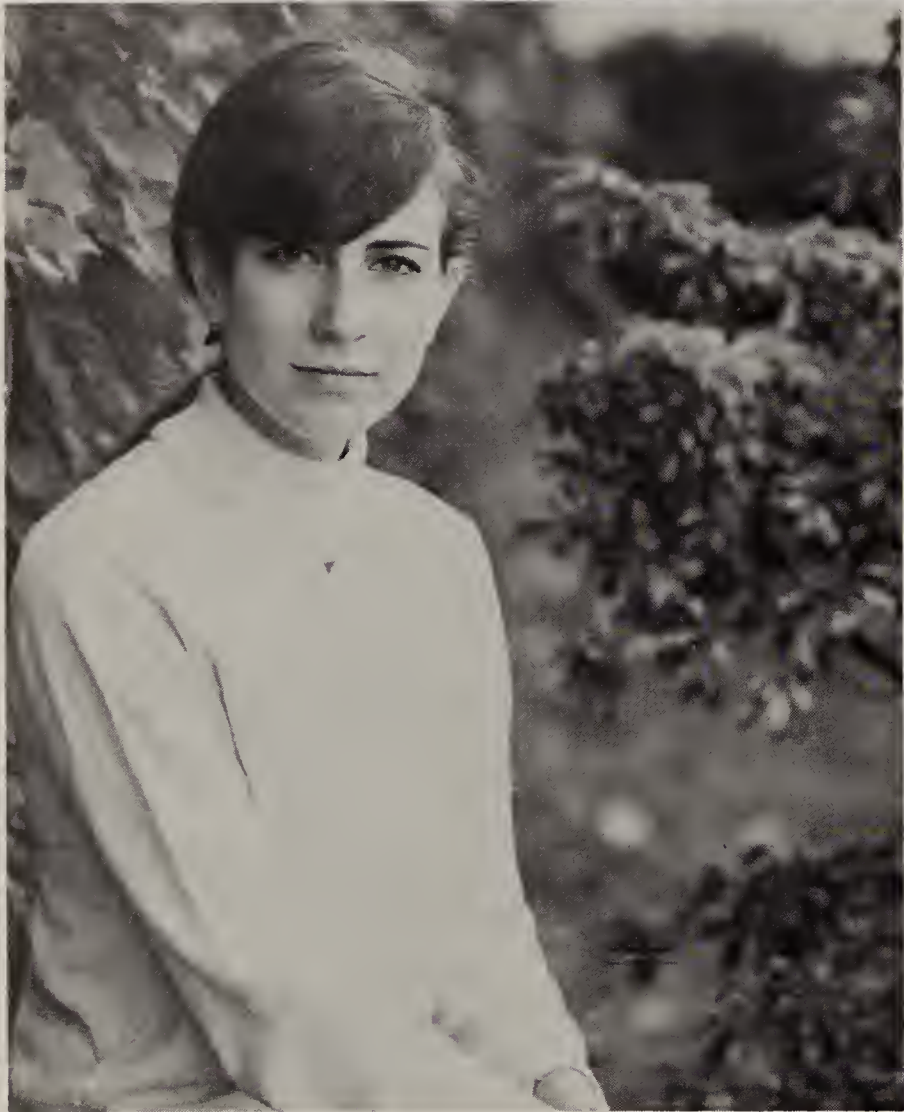




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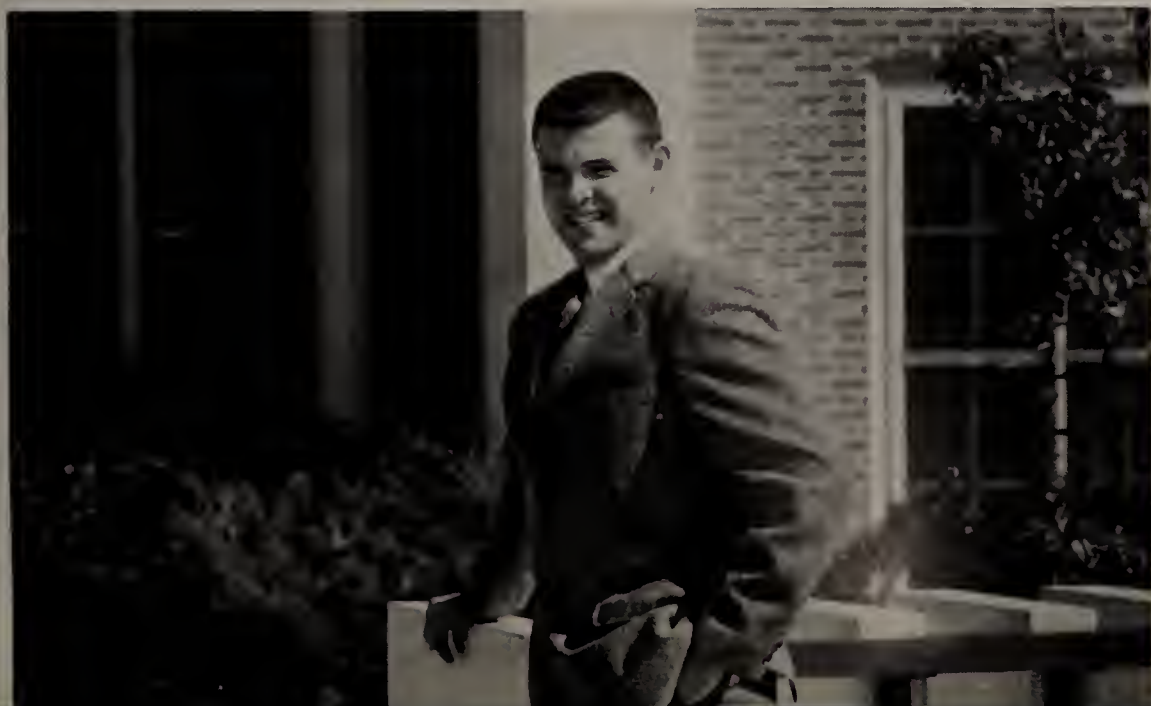


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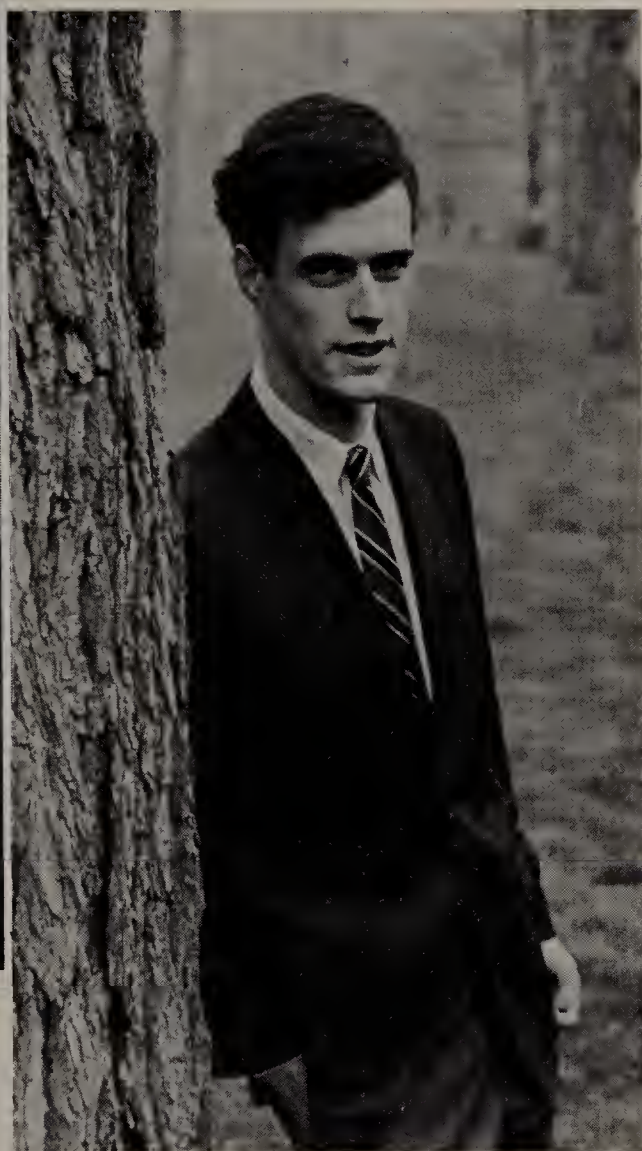






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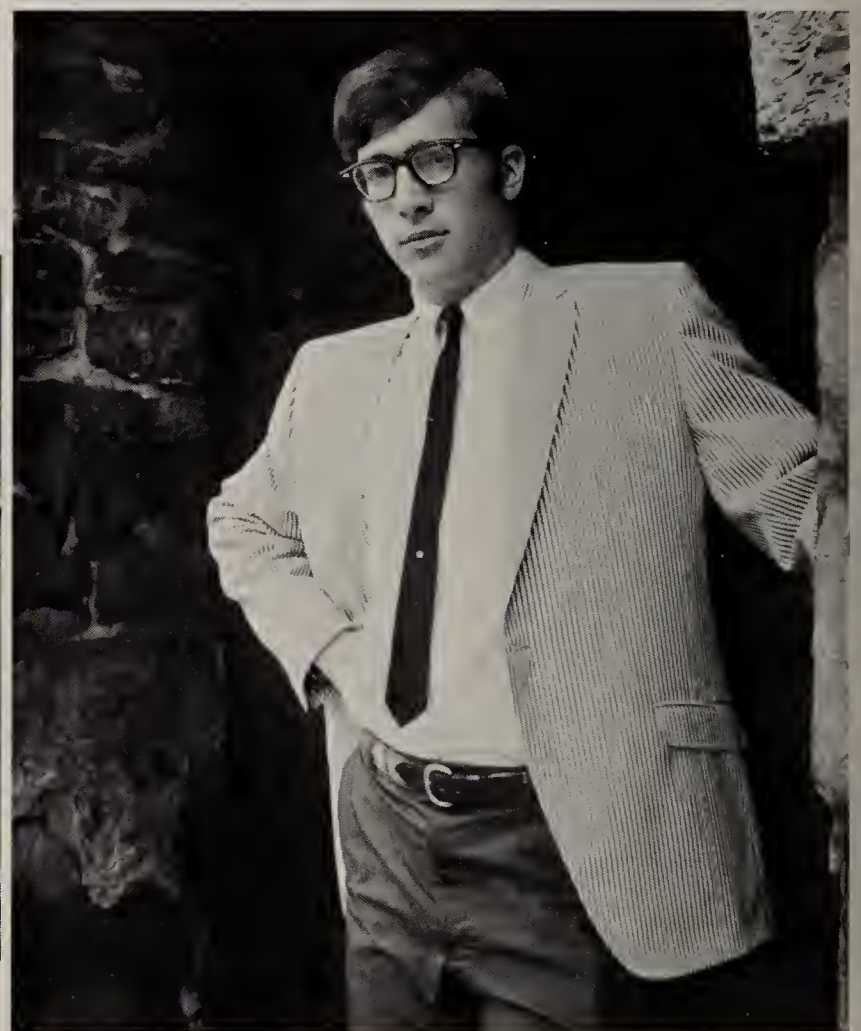


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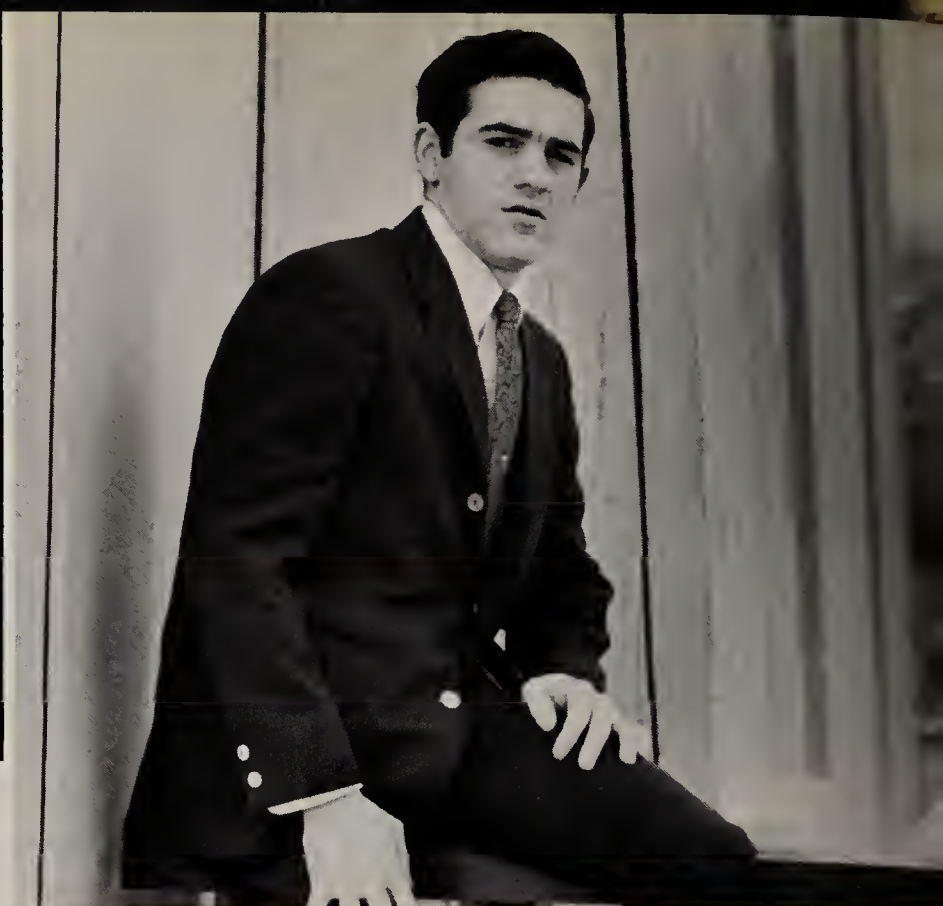
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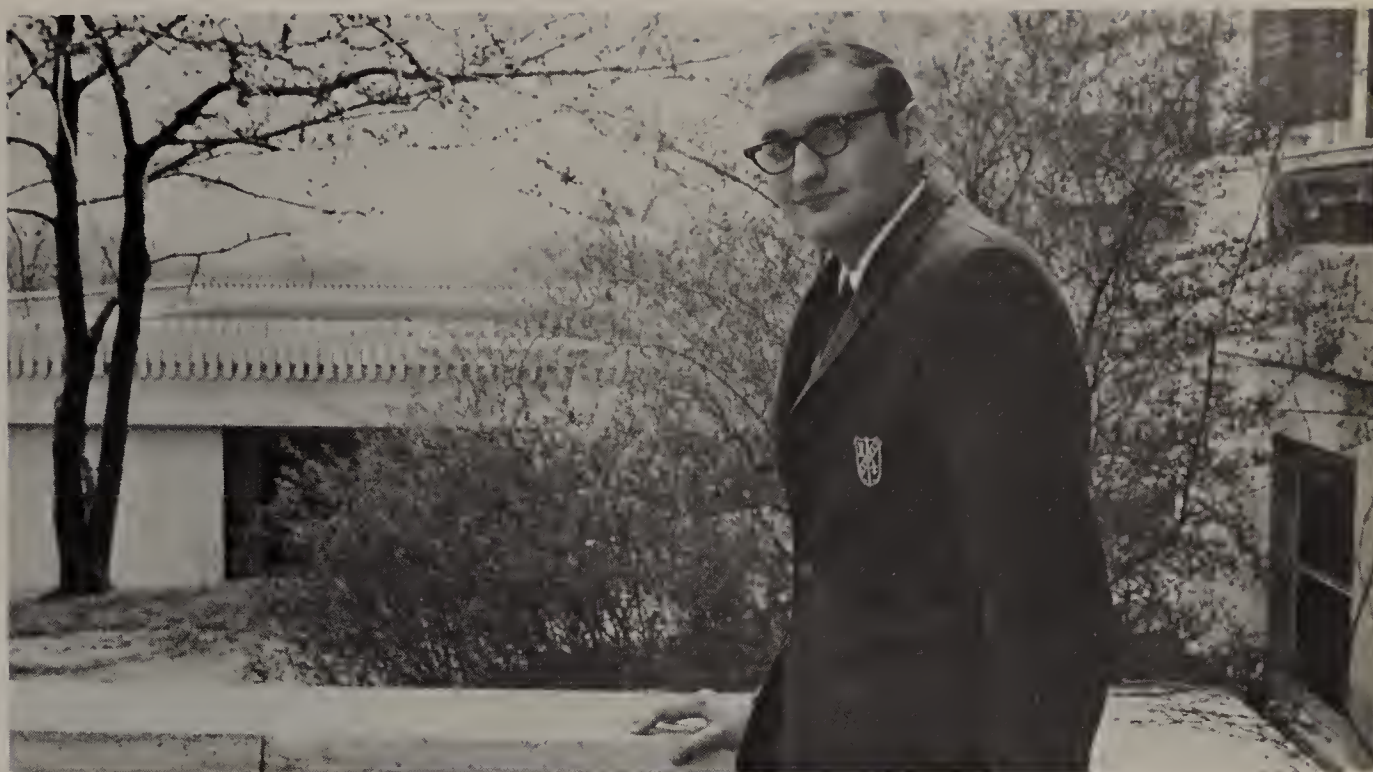
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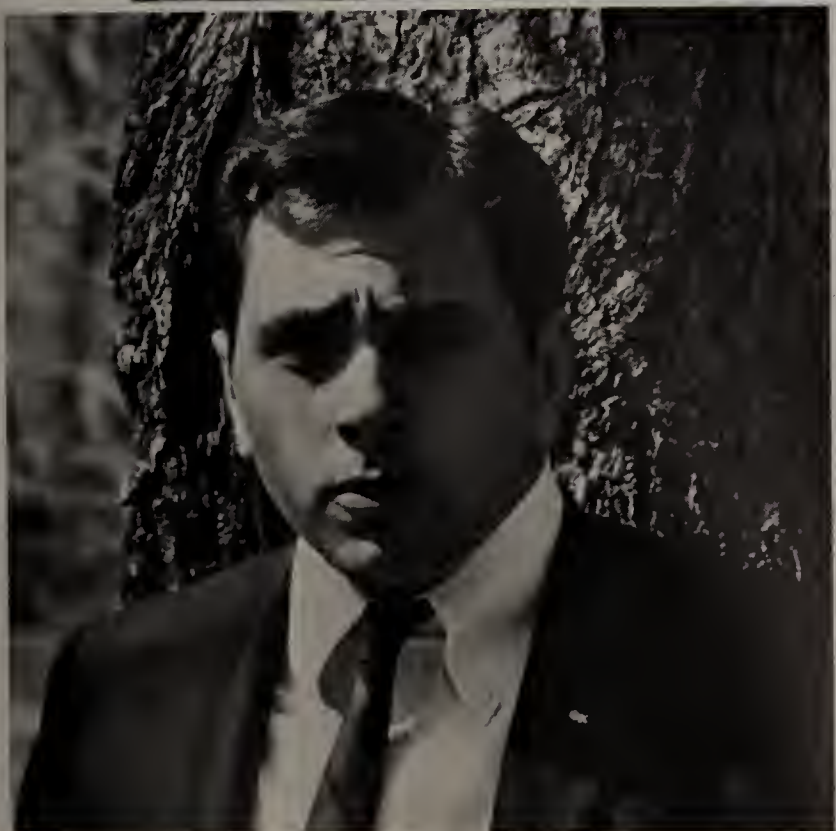
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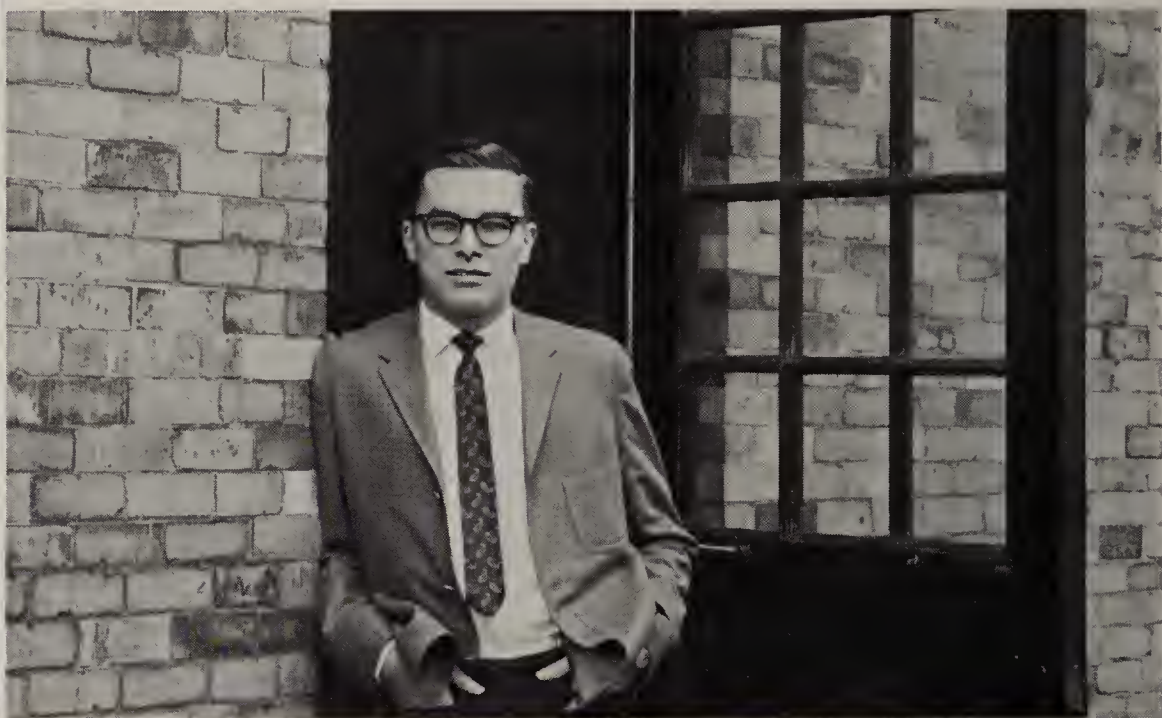


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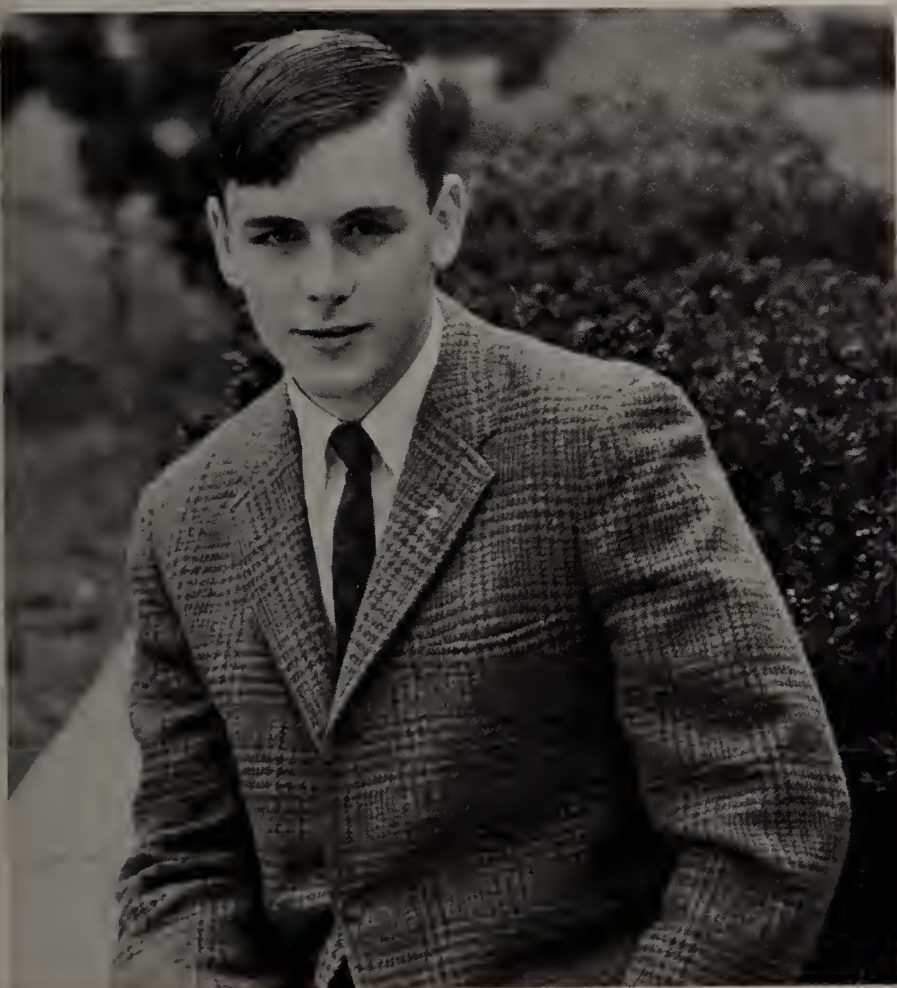
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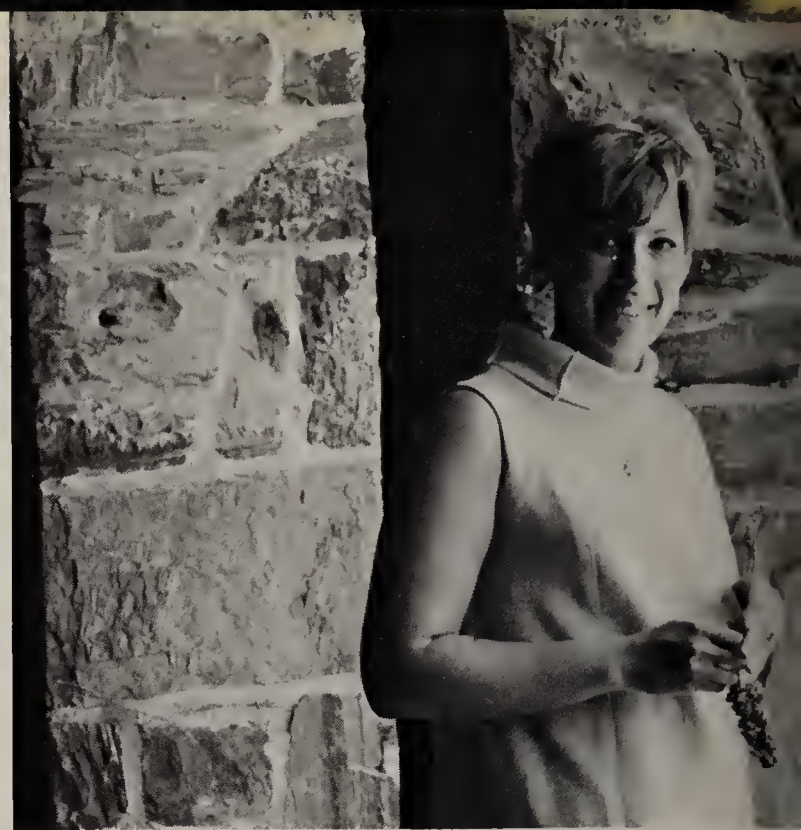
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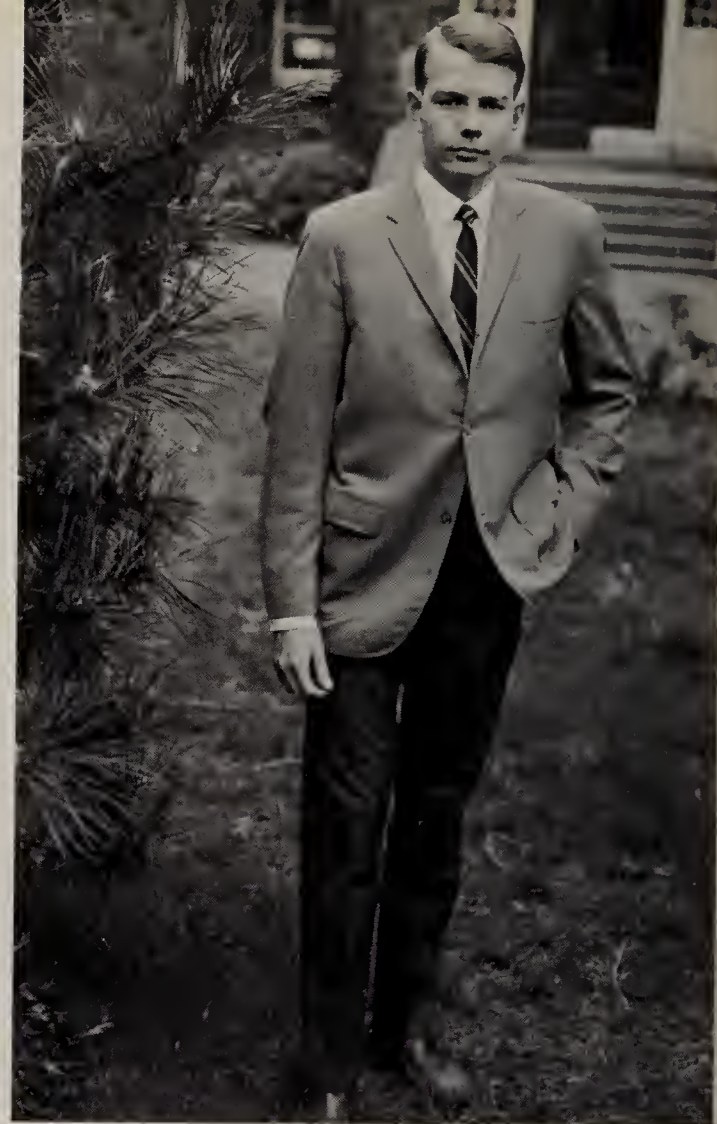
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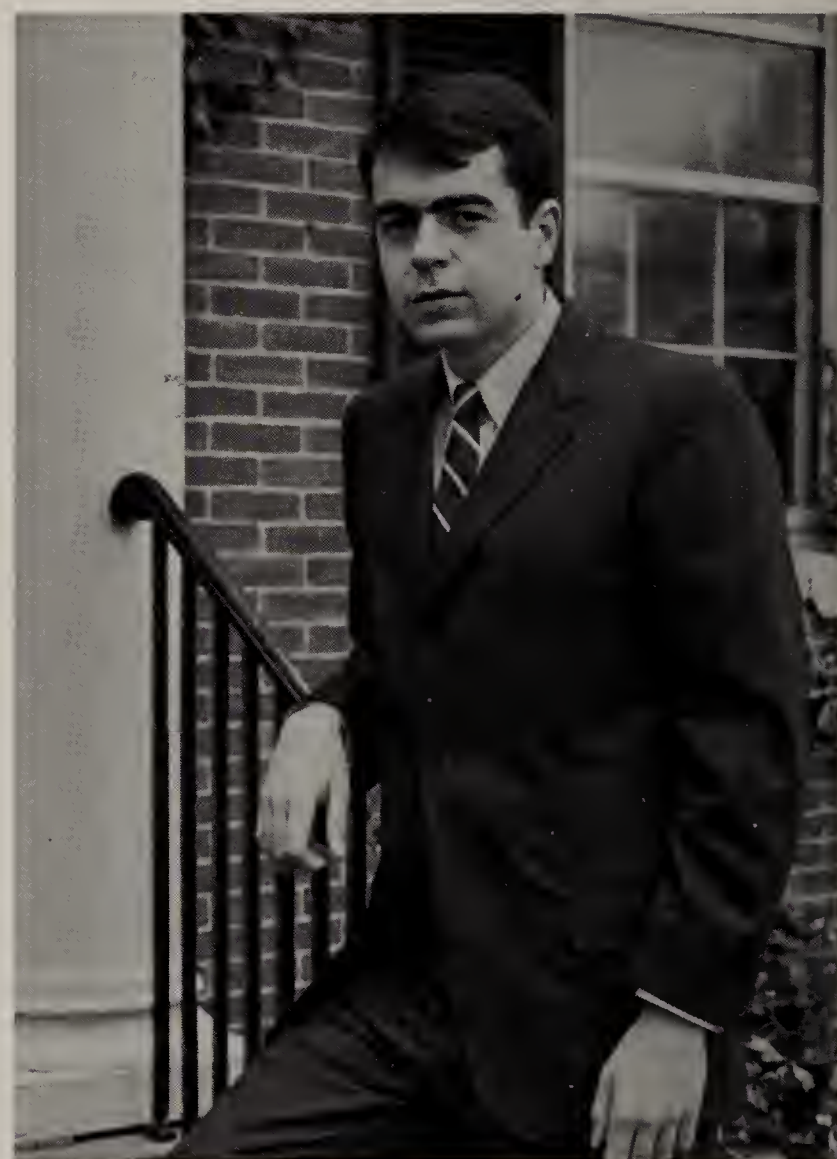
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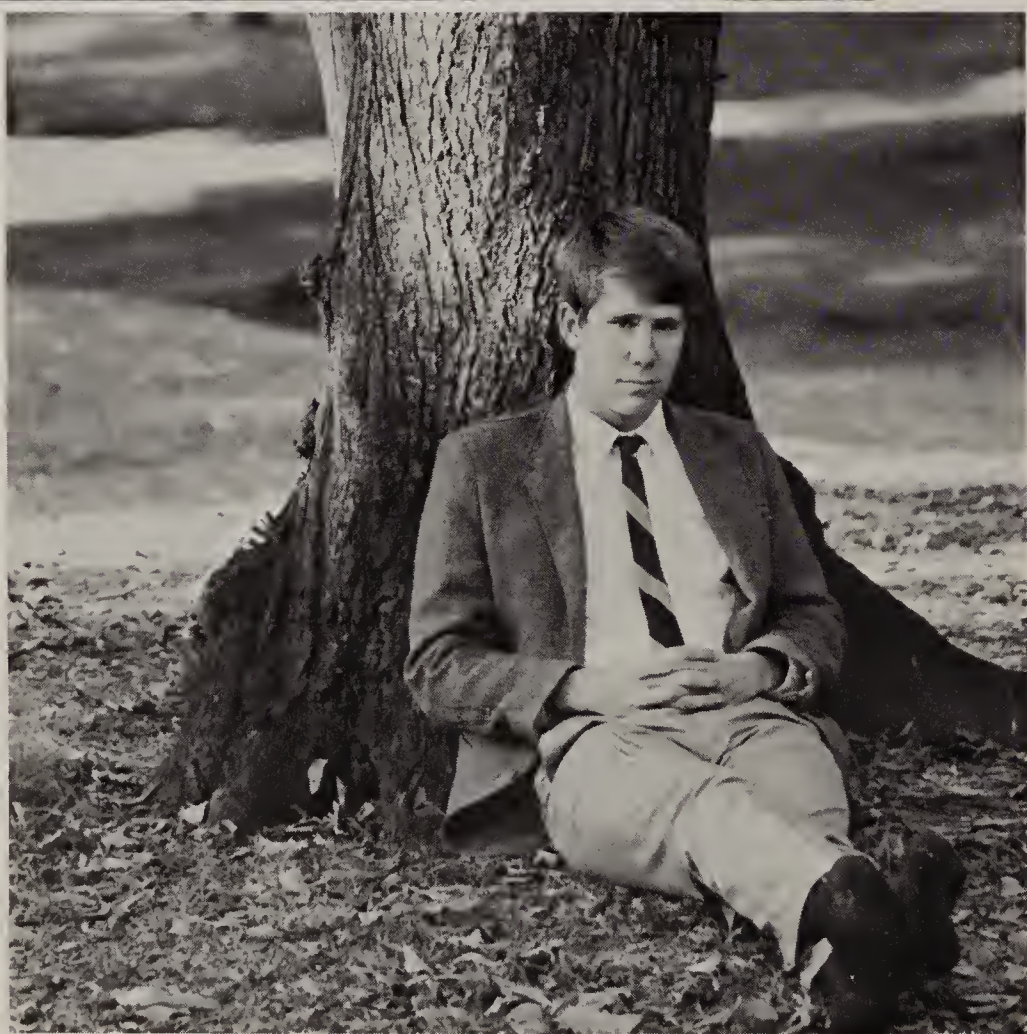


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WHY NOT  
STOP READING  
THESE ASinine  
AND STUDY?



Just a subset  
of the whole

it not full on an egg  
to bed for the egg  
an egg full on a not  
Told for the egg  
I think I want  
umop in

~~Wagner~~

Grat Social  
Lover

Rockefeller  
Romney  
Reagan  
or  
Rumplestiltskin

GOD ISN'T DEAD, HE PINCH  
HITS FOR THE RED SOX

Many had a sugar cube  
filled with LSD, and  
everywhere many went  
BETTER LIVES THROUGH CHEMISTRY

Here I sit in  
mystic vapor  
Some damn  
foolish all the  
paper

What am I  
doing here??

ARG!

PLASTIC WAR

etel Kennedy  
for Secy of Labor

Nowhere  
man

Why am I alive?  
SUBLIMATE

I don't worry  
about a thing  
-Wm. Baird

Why?  
Why?  
NOT?

FLOYD IS ALIVE + WELL IN VA.

Twigg's Playtex  
Died of Starvation  
LIVING!

See that  
He  
If

The way to do  
is to be  
Sot MINH Ho  
The way to be  
is to do  
blowson  
DOBE, DOBE, DO  
FRAN CONTRA

Monk:  
a) a goldfish in a bowl of Le  
b) a worm in a bowl of gold  
c) neither of these

Blow  
UP

Hi you  
Kling

and I but would  
enough and  
time...

Life is a out



Luft is a  
Halliwell

I like the Luft Weekly.  
It's unhampered by  
good taste.

$$L^* = f(v)^n$$

WAY UP HERE  
WHERE NO ONE WILL  
CLOSE THE BOOK AT!  
I SAW THAT YOU SAW IT!

IMPEACH JOHNSON  
No, imapple him!

50 Billion flowers  
FLIES CAN'T BE A  
WAVE!

HELL IS MURKY

Canonize Charlie Brown  
the draft (by closing)

Born Wakefield [you serious jerks are  
destroying the  
quality of this job.]

Happy New Year

Let me graduate

Batman is  
a jutting

CHASTE MAKES WASTE

IS THERE LIFE AFTER

JOHNSON

Big Brother is watching

SHAKESPEARE ATE  
BACON

I am stupid!

DRINK BEER  
NOT BOYS

Vidi, Vici, Veni

SQUARE HE  
S(-) HE  
WORLD

AMERICA WILL DIE  
[CHINA WILL DIE IF SHE CAN'T LEARN THE TRUTH OF SOCIALISM]

FLUSH

Demilitarize every group

Grass is fat,  
but acid is  
lightening

Whose life?  
LIFE IS A FARCE!

IF you were married to Lady Bird,  
what would you do make love  
or make war?

REALITY IS JUST A BAD TRIP

LBJ for FIES



# MELANGE

ABARBANEL, JONATHAN B.; 930 N. Westbourne Dr., Los Angeles, Cal.; L.A., History-Drama, A.B.; Greenwood Prize Scholarship; Goddard Rhetorical Prize Scholarship (Hon. Men.); (Fourth Estate); Dean's list; Arena Theater; Cup and Saucer; Kid's Day; Weekly, Arts Editor; Tufts-in-London; (p. 128).

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ACERRA, JOHN F.; 220 Summit Drive, Pittsburgh, Pa.; L.A., Chemistry, B.S.; Rifle Club; Chess Club; Varsity Club; Fr., V. Lacrosse; Fr. Wrestling; Squash; (p. 128).

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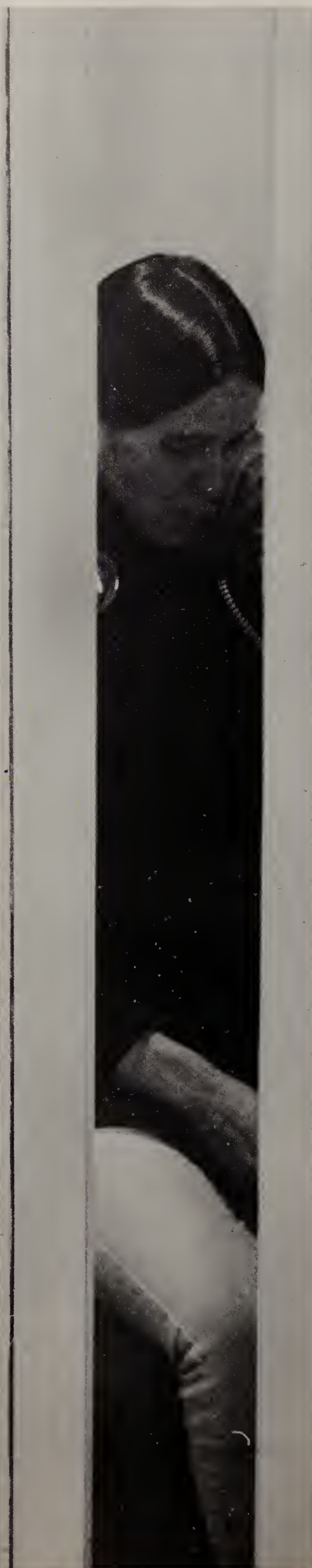
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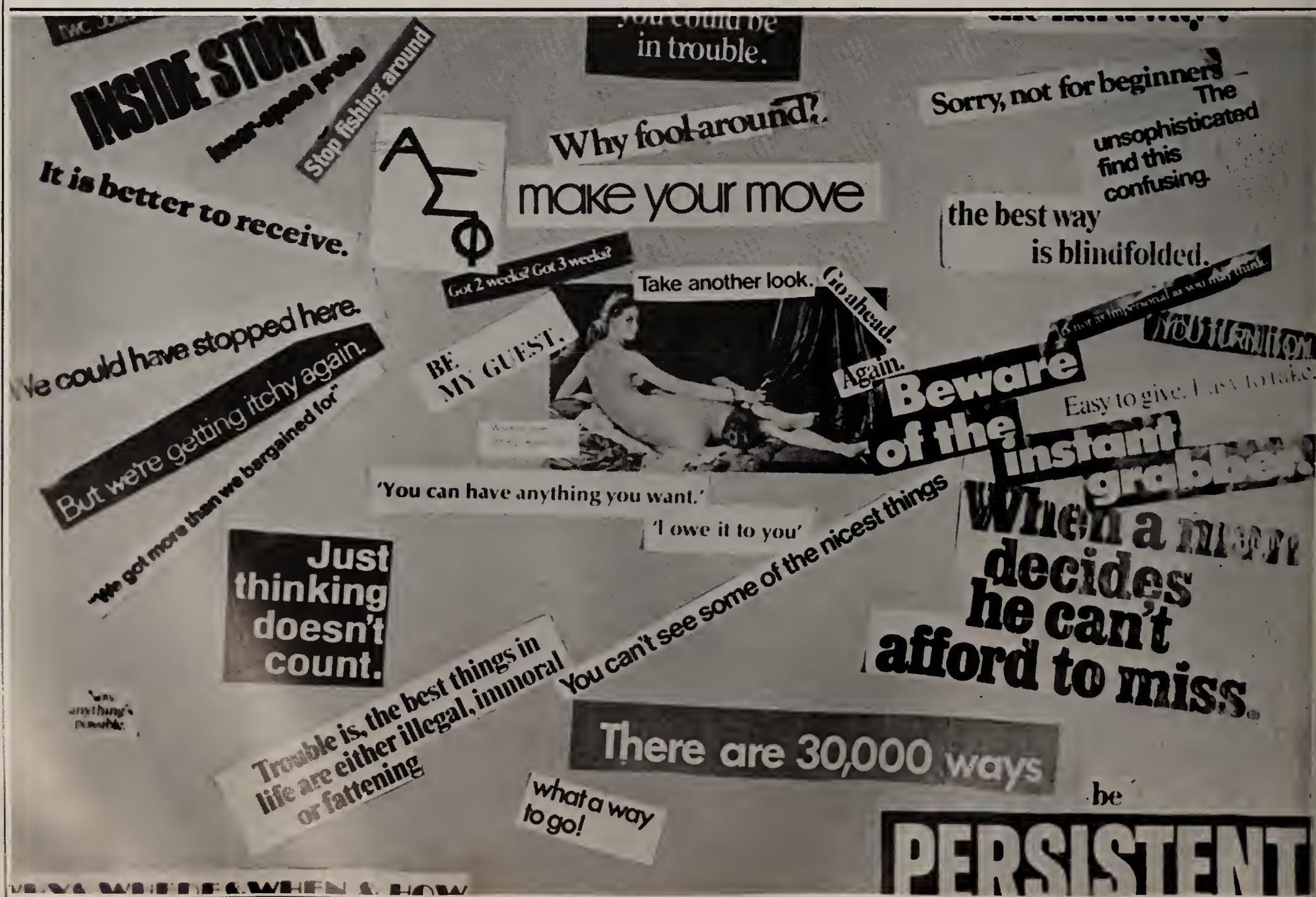
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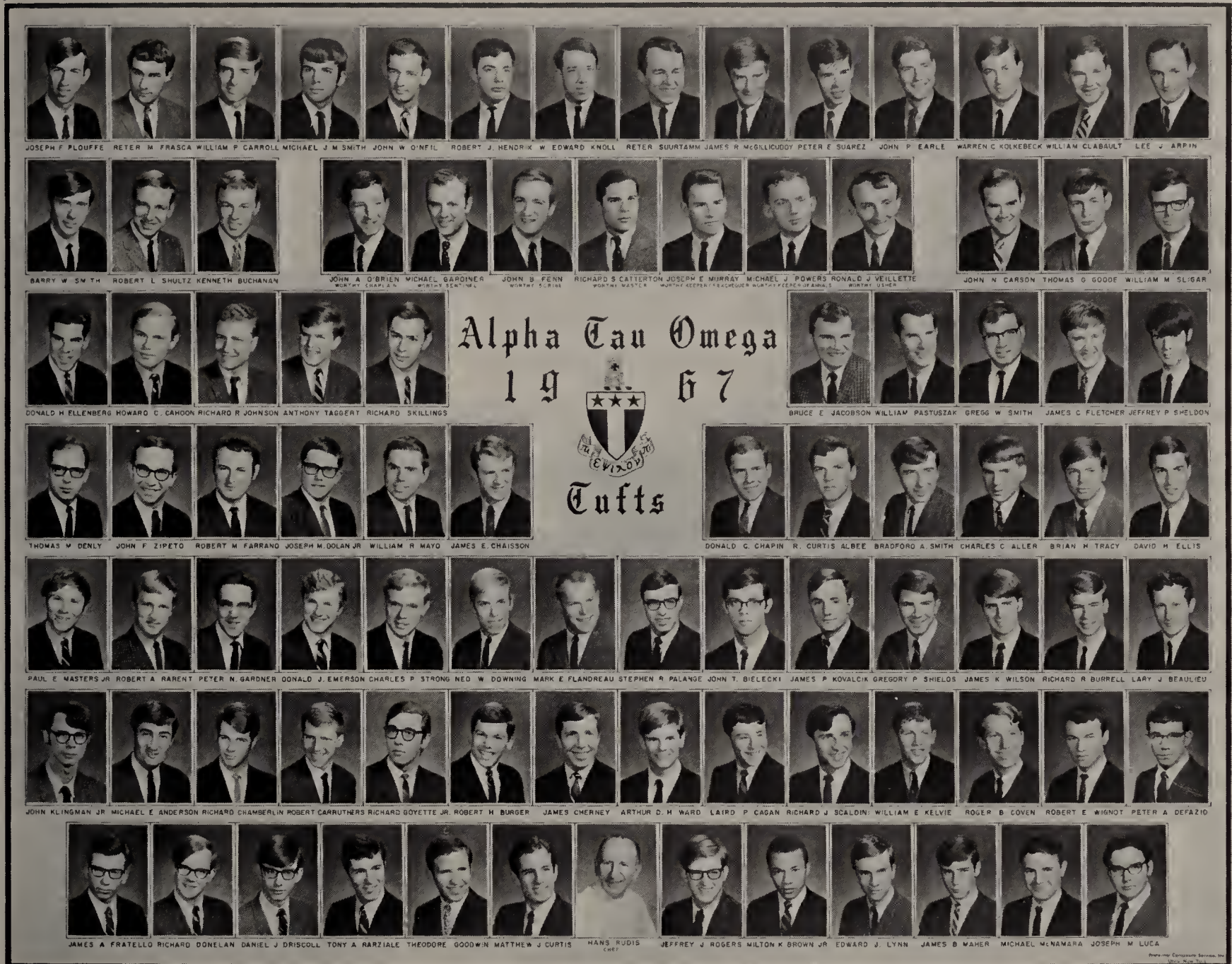


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Looking back at Theta Chi of 1967-68, we find the recurrence of an aging tradition — the joviality and the despair; the hopes and the disappointments; the frustration and the pride — all these have become such an integral part of our lives as fraternity men — once again, all are reflected in this year's calendar of events.

With the well-known "Red Barn" making way for a new coat of "University Brown," we entered our humble surroundings with high expectations for a successful and fulfilling year — and, thus far, we're not disappointed. The rise of such immortals as the "Brew Bear" and "Shot" have provided all of us with an endless list of fables we can someday look back upon with certain laughter, and near disbelief.

Parties — Pledges — "Big D" — "The Cat" — broken water pipes — Jack — a little ingenuity — a lot of talent and spirit — all these are part of what Theta Chi believes is the true essence of a brotherhood.

We can look over our shoulder at the months past and say with pride that we're glad we're Theta Chi's — fraternity, to us, has meant a vital addition to our lives — one that we hope all college men can someday experience.

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## DELTA ZETA

This year in Delta Zeta has been the busiest and most rewarding for us. Since our exciting installation at Jackson last spring, the fall was filled with selling peanuts while freezing to death at the football games, and murdering a few Theta Chi's and Zeta Psi's by cooking their geese at dinners. Our clothes drive for the Settlement House was a success as some loyal followers insisted upon giving us the clothes right off their backs! Some cultural and ethical endeavors were attempted as we gave a dessert party for faculty and housemothers (Dr. Barnet stole the scene . . .), and we enjoyed an enthusiastic Bridal Fashion Show and a night at the symphony to see "The Messiah". We have been true to our stomachs with pizza parties, popcorn parties, and a night at a Chinese restaurant together. Recently we rampaged through Jackson dorms searching for the ridiculous and the obscene as the DZ's had a scavenger hunt.

Now we pause for a gasp of breath to face a thrilling Rush season full of fun and surprises, followed by a rigorous program of pledge training. In reward for this, ski weekends as harrowing as last year's are promised by those living in the New Hampshire areas. Our survival is insured, however, and we look enthusiastically toward a thrilling future of new experiences.



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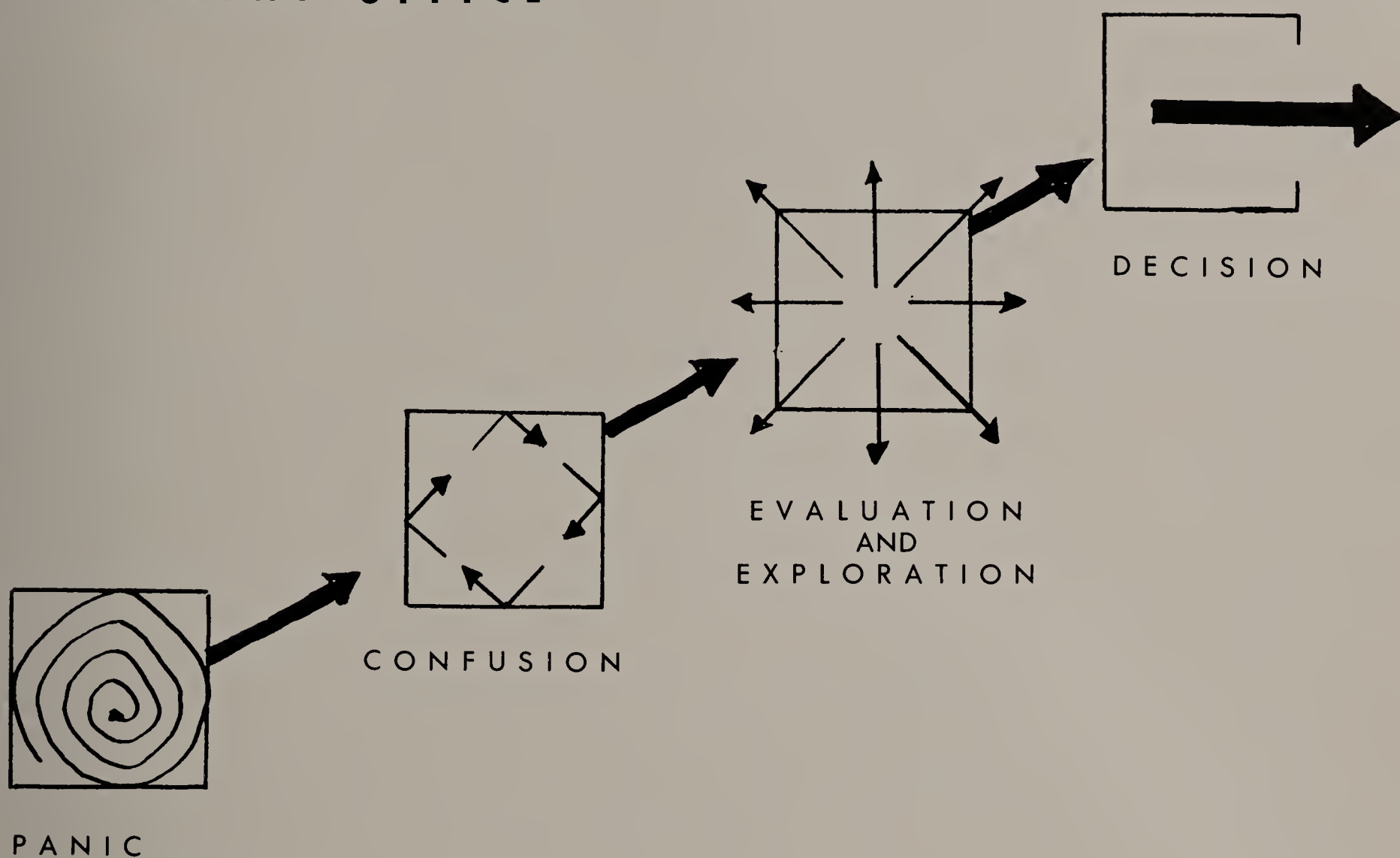
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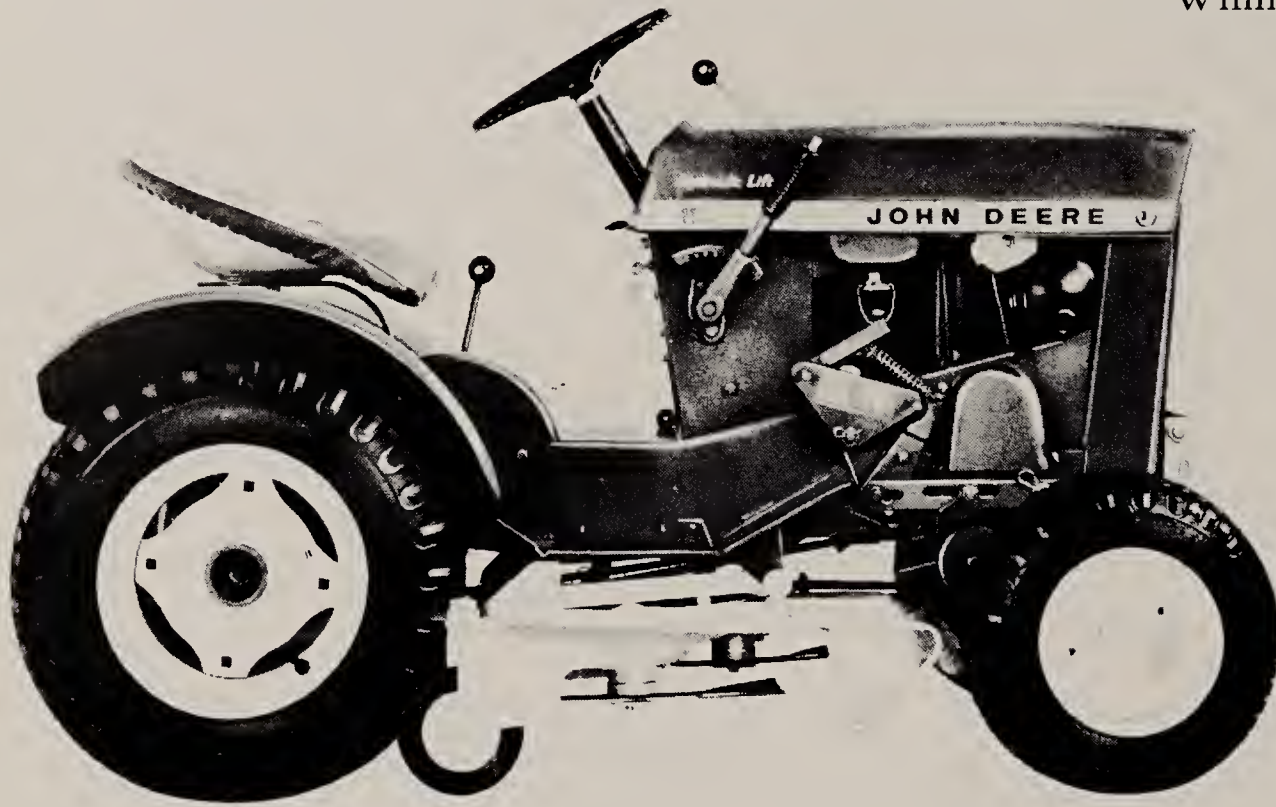
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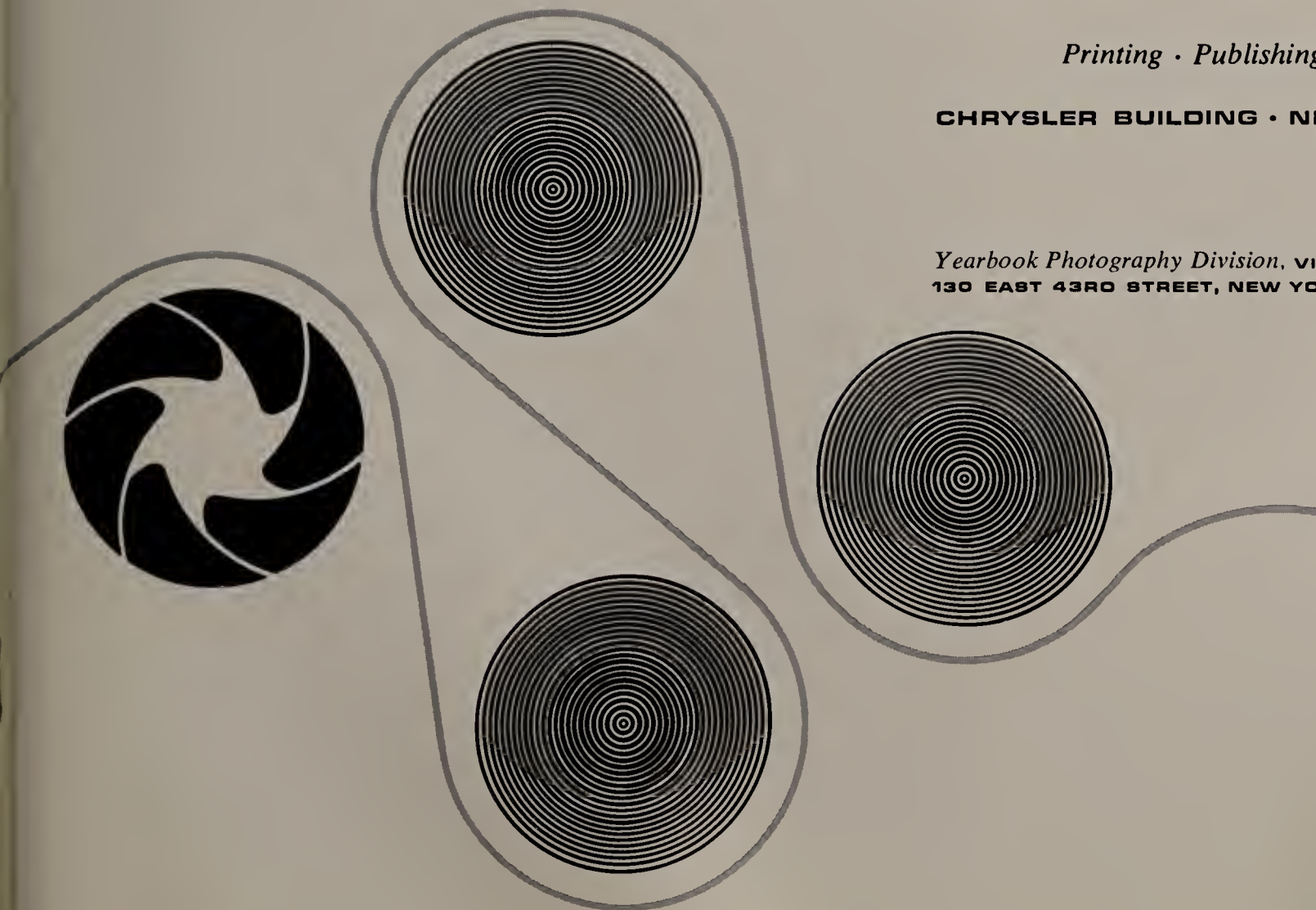
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Sue Silver

1967-68 has been a year of soul searching reevaluation and change at Tufts, in the nation, and in the world. With black students demanding to be allowed in, graduating seniors demanding the right to stay in, and matriculated students demanding the right to shape their own education, the university found itself forced to face unpleasant realities as the security of its ivory-tower isolation was increasingly threatened. In our attempt to make the *1968 Jumbo* a photographic record of the everyday occurrences that comprise life at Tufts, we felt we could not ignore the major influences that shaped them. It was the frightening and at times comical madness of the outside world that guided our lives this year, and it is to this that we have dedicated our efforts, in the hope that it will prove to be a harsh but valuable lesson to our generation.

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Dave Ellis  
Betty Kennedy





